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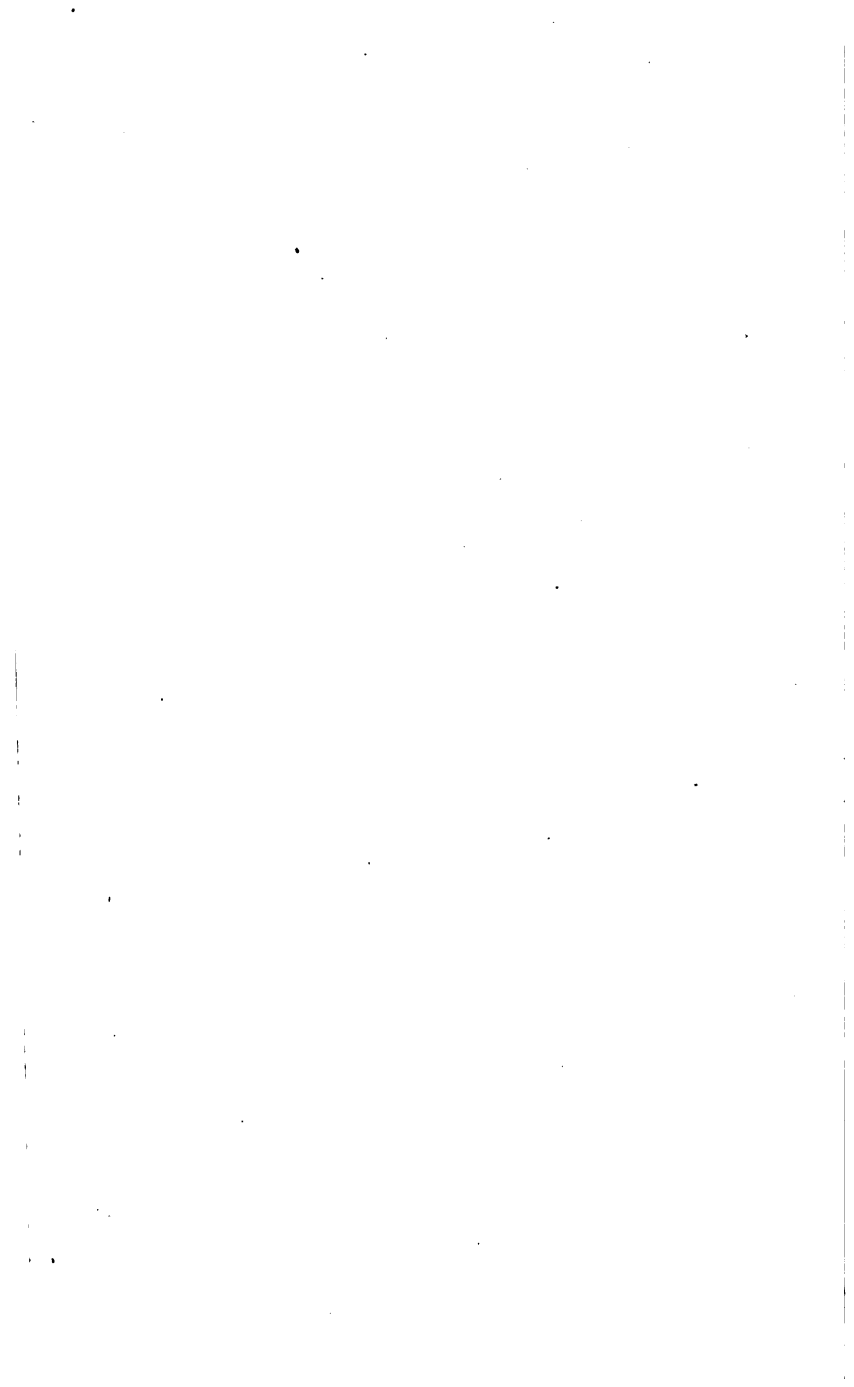
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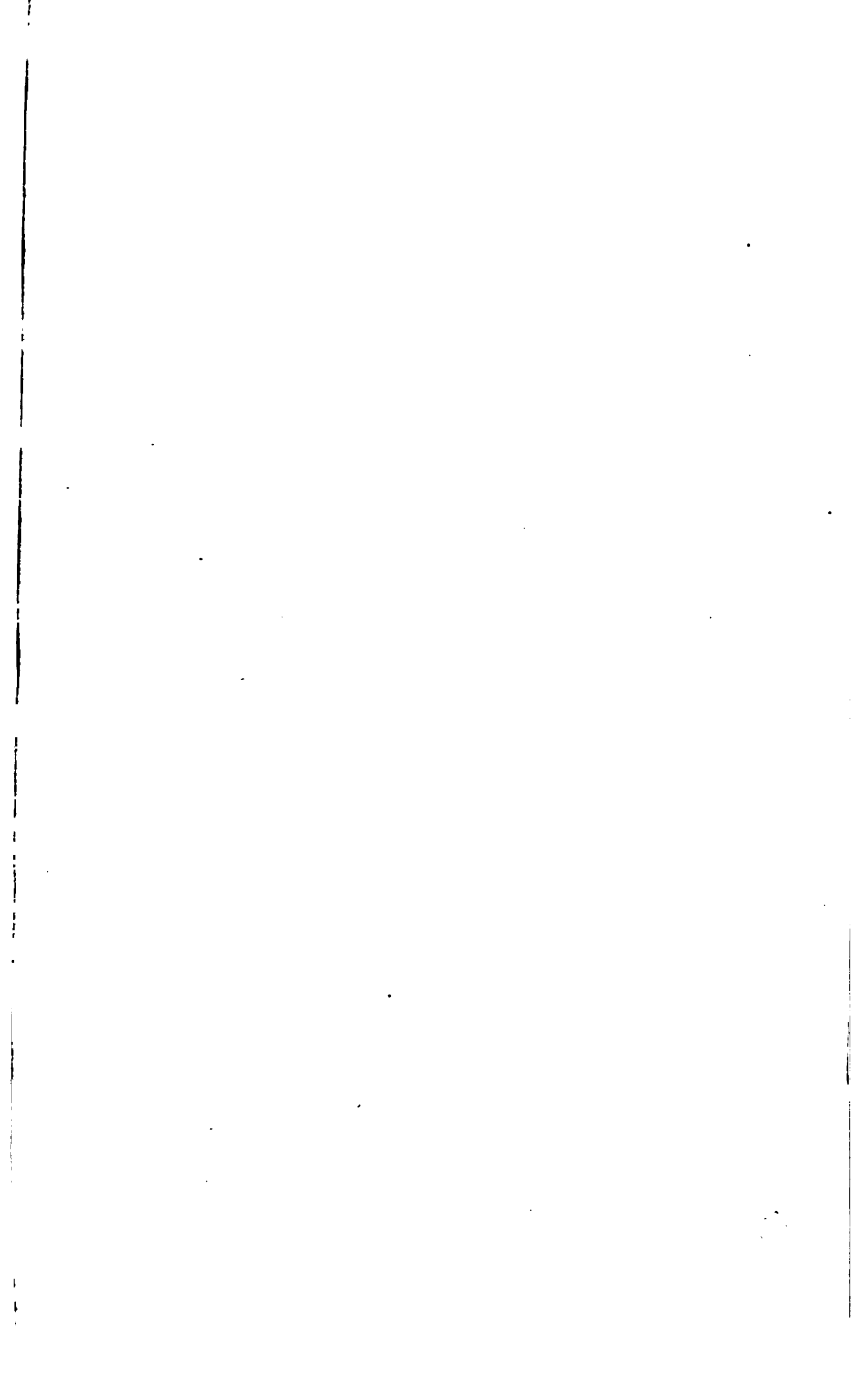
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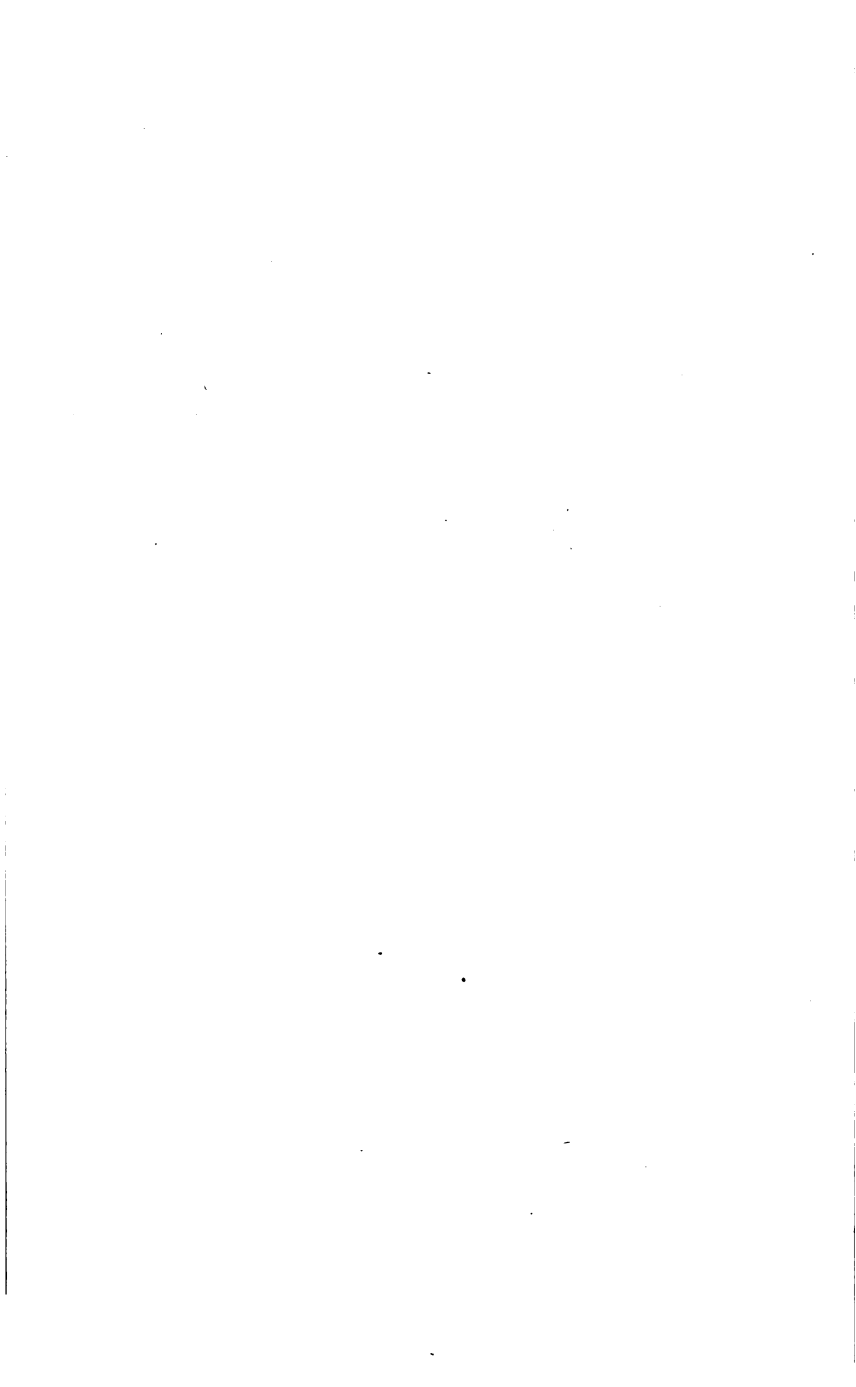


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N. S. Fuller.







T. MACCI PLAUTI  
CAPTIVI, TRINUMMUS,  
ET  
RUDENS.

WITH  
*ENGLISH NOTES, CRITICAL AND EXPLANATORY.*

BY  
C. S. HARRINGTON, M.A.,  
PROFESSOR OF LATIN IN THE WESLEYAN UNIVERSITY.



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## P R E F A C E.

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THE three plays of Plautus here presented are believed to be the best of his comedies. They well illustrate his genius and style; they are comparatively free from the blemishes and immoralities that are often found in writings of this class in every age; and they abound in moral lessons and pure sentiments, as well as instructive allusions to the manners and customs of the times. The class of composition and the Latinity they represent ought to have a place in the student's course of classical reading. The researches of German scholars in the field of the earlier Latin, and the prominence given to Plautus, especially by such eminent investigators as Ritschl, Bergk, Fleckeisen, and others, together with the daily increasing attention that his plays are receiving in the Gymnasia and in the lecture systems of the German universities, are evidence of their high value in order to complete the range of classical texts, and to perfect the knowledge of the language in its origin and development. Nor are they only of philological importance. An acquaintance with the antique forms and peculiar colloquialisms of the Plautinian age—

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... of archaisms in sense forma- ... even nor of orthographical pe- ... deemed necessary. These and other ... of ancient Latin are explained with suf- ... in the notes. The frequent refer- ... will impress them upon the at- ... student more than an embodied state- ...

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notes have sometimes been suggested by those he has consulted. The aim has been to furnish such notes as should compel additional study and impart valuable instruction while affording necessary help in difficult passages. The grammatical references are to the grammars of both Harkness, and Andrews and Stoddard; sometimes parallel notes have been made to Zumpt; at other times he has been exclusively referred to. No embarrassment, therefore, will arise in using any of these grammars. Occasional references are made also to Andrews's *Lexicon* and to Smith's *Classical Dictionary*.

Especial attention has been given to the explanation of the metres of Plautus. Copious metrical notes, with a metrical analysis, are placed by themselves at the end of the text.

In the hope that the book may contribute somewhat to a better acquaintance with the earliest forms of Latin style and literature, and afford an agreeable variety to the studies of the Classical Course, it is submitted, not without diffidence, to the public.

MIDDLETOWN, CONN., January, 1870.

peculiarities which are by no means to be regarded as merely orthographical variations from the later and riper Latin—will give a keener zest and a maturer judgment to the study of the more regular measures of Horace and the more polished periods of Cicero. It is well, also, to break up sometimes the sobriety of Philosophy and History with the imagery and humor of the Stage.

The text used is chiefly that of Fleckeisen. In some instances the variations of Brix have been preferred. With Ritschl's indefatigable labors as a basis, the text of Plautus may now be considered as brought to a good degree of perfection.

No formal notice of archaisms in tense formations, case endings, etc., nor of orthographical peculiarities, is deemed necessary. These and other features of ancient Latinity are explained with sufficient fullness in the notes. The frequent references there made will impress them upon the attention of the student more than an embodied statement in one place.

The notes have been made up with the editions of Ritschl, Brix, Thornton, and the Delphin before me. These, and others also, have been freely consulted. Such selections, translations, and condensations have been made as seemed best adapted to illustrate the text, and add to the classical and grammatical knowledge of the student. The editor's own

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## LIFE OF PLAUTUS.

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WHAT we know of the life of Titus Maccius Plautus may be told in few words. The data for his biography are limited, and have been laboriously gathered from different sources. They lie far off in the dim regions of antiquity, where their isolation makes it difficult to fill up the details of his personal history. The date of his birth is unsettled, and even the name he should bear is in dispute.

According to the best authorities, he was born about B.C. 254. As to the date of his death, B.C. 184, there is no question. The place of his birth was near the head waters of the Sapis, in the province of Umbria, in the obscure village of Sarsina, under the shadow of the Apennines.

He very early found his way to Rome. This is proved by his perfect mastery of the Latin language, and by so thorough an acquaintance with Greek literature as could not have been obtained in a provincial town. Varro relates that, being in needy circumstances on his arrival at Rome, he was first employed as a menial for the actors on the stage.

Having earned some money in this way, he embarked in business, but, having no commercial genius, he lost all, returned to Rome, and hired himself to

toil at a hand-mill in grinding corn for a baker. In this employment, which at Rome was the ordinary punishment of a worthless slave, he composed his earliest comedies, "Addictus" and "Saturio," which, with many others—in all one hundred and ten—are now known to us only by their titles. He was then about thirty years of age (B.C. 224), and accordingly commenced his career as an author just before the breaking out of the Second Punic War. He continued his literary labors for about forty years, and died at the age of seventy.

This meagre skeleton of a life, which must have been so eventful and interesting, can be clothed with flesh, and made to breathe and glow, only by the aid of the imagination, stimulated by the details of contemporaneous biography and history. The student of Plautus must be his own Boswell. Like Shakspeare, from the obscurity of a country town, he plunged into the glittering tumult of his country's metropolis to seek his fortune; like him, he began in the most menial services of stage life a career whose culmination was the topmost niche in the temple of dramatic art in the age in which he lived; but, unlike him, there were no contemporaneous writers, no posthumous admirers within a few centuries of his decease, to ransack far and wide for the scraps and fragments of his history, and to rescue from obscurity or oblivion the missing links in a life of literary glory too late appreciated. The most ancient account of Plautus that we have is that of Petrus Crinitus, a Florentine, who lived about A.D. 1304. Our sole reliance, therefore, for facts concerning him is the allusions to him

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That age not only demanded the *characteristics* which marked the Plautine comedies, but it demanded *comedy*. Tragedy never flourished at Rome. Pacuvius and Attius were nearly contemporaneous with Plautus and Terence, and they are among the best representatives of Roman tragœdic art; but tragedy was unsuited to the language, the genius, the tastes, and the habits of their countrymen. Their national education was adverse to the softer emotions—to tragic pathos, to sentiments of sympathy, to tenderness, clemency, tears, or pity. The tragedy they delighted in was the tragedy of reality. Wanton displays of human violence, brutal cruelty, the sight of elephants and lions tearing each other in pieces before their eyes, and gladiatorial combats or the savage laceration of criminals in the arena, were their darling amusements, hardening the heart and drowning the language of passion, without which none can appreciate the beauty of the tragic drama. Comedy was, on the other hand, always popular. In the age of Plautus it had come into especial demand. It was just adapted to Roman rudeness, activity, bustle, and practicality. “The Romans liked shows of every kind and public speaking, and had always their eyes and their ears open, loved jokes, and rough satire, and boisterous mirth, and would appreciate bold and fearless delineations of character which they met with in every-day life.” To these elements of their character Plautus catered. He caught the national spirit, and became a national poet of unrivaled popularity. To be sure, his plays were mostly the *Comœdia Palliata*—*i. e.*, their characters were ostensibly

Greek, and the scenes were laid in Athens or some other Greek town, and the actors wore the Greek pallium; but he was by no means a slavish imitator of the Greeks. "Though he founds his plays upon Greek models, the characters in them act, speak, and joke like genuine Romans, and he thereby secured the sympathy of his audience more completely than Terence could ever have done." "The contemplative poet may find his delight and his reward," as has been truly said, "in the mere effort of the imagination," and, I may add, in the appreciative admiration of the refined and cultivated few; "but the poet of the drama must seek them in the applause of the multitude." Himself sprung from the people, and familiar with all their modes of acting and thinking, accommodating himself to the taste of the times, and catching the spirit of ribaldry that prevailed, Plautus sought and obtained, as the sure evidence of his success, the shouts and laughter of the people, and the broadest grins and heartiest side-shakings of comedy. His audience came, not to acquire purity of taste, but to relax their minds with the merriment of wit and the raillery of puns and jests, and he sacrificed every thing else to secure their diversion. He wrote not for the critical eye of future readers. He cared as little for the publication of his plays as did Shakespeare. His object was to produce present effect upon a promiscuous and mirth-loving audience; hence the inharmoniousness of his numbers and his careless prosody. But for these the exuberance of fun, the sustained sprightliness, and the unflagging brilliancy of his humor made ample amends. To use an ex-

pression of Horace, "he hurried on from scene to scene, from incident to incident, from jest to jest, so that his auditors had no opportunity for feeling fatigue." If it be a fault thus to consult the tastes of the people, Plautus was not alone in it. Aristophanes long before him, a man of far greater genius, often prostituted his talents to popular gratification. Shakspeare, centuries after him, regarded the drama as entirely a thing for the people. If the jokes of Plautus are often coarse, and sometimes puerile, the same may be said of the great dramatist of our own language. If they are sometimes pronounced indelicate, "with the exception of the *Casina*, none of them are so much so as the plays of Massinger and Ford in the times of James I., or Etherege and Shadwell during the reigns of Charles II. and his successor."

I insert here the parallel which Crusius draws between Plautus and Terence, as well to show the qualities of the former as their contrasted characteristics. "Plautus," says he, "is more gay, Terence more chaste; the first has more genius and fire, the latter more manners and solidity. Plautus excels in low comedy and ridicule, Terence in drawing just characters, and maintaining them to the last. The plots of both are artful, but Terence's are more apt to languish, while Plautus's spirit maintains the action with vigor. His invention was greatest; Terence's art and management. Plautus gives the stronger, Terence a more elegant delight. Plautus appears the better comedian of the two, as Terence the finer poet. The former has more compass and variety,

the latter more regularity and truth in his characters. Plautus shone most on the stage; Terence pleases best in the closet. Men of refined taste would prefer Terence; Plautus diverted both patrician and plebeian."

The same writer has given a translation of the epitaph which Plautus composed for his own tomb, which, though it renders him liable to the charge of vanity, yet expresses a bold consciousness of his own powers—

"Wit, Laughter, Jests, and all the train that use  
To adorn the scene and grace the comic muse,  
Forsook the stage, at Plautus's death to mourn,  
And Harmony, undone, sat weeping o'er his urn."

Of the one hundred and thirty plays that have been attributed to Plautus, only twenty or twenty-one are now considered genuine. These are all extant, though corrupted by many lacunæ and interpolations.

"The Captives" is, in many respects, the best of Plautus's plays. It is not marred to so great an extent as most others by vulgarities, indelicate allusions, and positive obscenities. The absence of these characteristics was deemed an excellence by Plautus himself, as both the prologue and the epilogue attest. Such a confession proves that both poet and people had one moral standard in theory and another in practice. They did that which they allowed not. Their moral sense condemned that to which the poet catered, and the blemishes which the popular depravity craved were denounced by the inner voice of a purer and more refined taste. Yet,

before we condemn the Roman *populus* under the testimony of a truth like this, let us consider the mountain piles of a similar literature in our own times that panders to a similar taste, and lies under a similar condemnation. Let him that is without sin cast the first stone.

“The Captives” introduces no female characters, yet in tenderness and amiability it is unsurpassed by the author’s other comedies. Its fundamental moral elements are of the highest class. It illustrates especially parental love and faithful friendship. These elements impart to its comic frame-work and structure touches that soften its rudeness and temper its mirth. The pathetic and the comic intermingle. Sentiment and pathos join hands with wit and humor. The tear and the smile kiss each other. The paternal tenderness of Hegio melts us while we are bursting with laughter at the easy credulity with which he becomes the dupe of the clever deception of Philocrates and Tyndarus. The fidelity of friendship in these two half makes amends for the persistent falsehoods of Tyndarus to conceal their trick; and the denouement of the play so works upon the finer feelings of the hearer, so excites sympathy for the happy father and admiration for the noble magnanimity of Philocrates, that it needs all the extravagances of the parasite Ergasilus and the broad humor of Tyndarus to make us forget the tragico-sentimental and yield to the comic design of the play. If we add to these features of interest, that attach especially to this work, the fact that it affords a fine picture of the workings of ancient slavery, we shall

have abundant reason for regarding this at once one of the most amusing and instructive of comedies. Lessing, who has frequently been called the Luther of German literature, the German drama, and German art, pronounced it the "best piece which has ever come upon the stage."

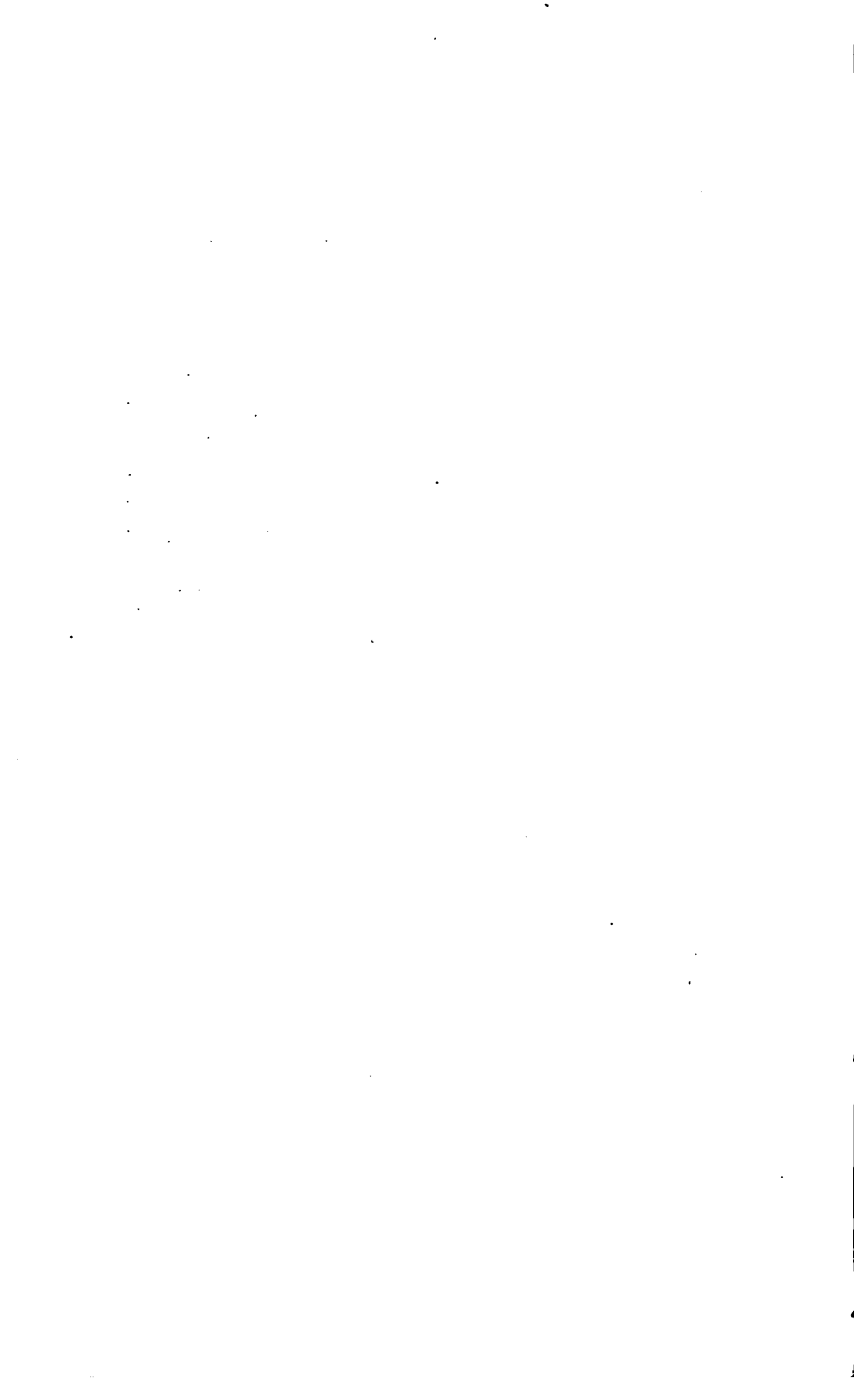
A character of great prominence in this, as well as other plays of Plautus, is the *parasite*. Like the fool of the Middle Ages and the clown of the Shakspearian drama, he seems to have been the idle good-for-nothing who preferred kickings to honest labor, and the crumbs and dregs of fawning beggary to the wholesome food of independent toil. The word originally meant a table-companion. It was anciently given to distinguished persons selected by vote from noble families to become the attendants of priests and chief magistrates. But the parasites of Aristophanes and Alexis, of the middle comedy generally, and its adaptation to the Roman stage, are entirely different characters. There were three classes, named from the peculiar mode by which they sought their pleasures and their dinners. The *γελωτοποιοί*, or jesters, were glad to barter puns and jokes for substantial food; the *κόλακες*, or flatterers, who fed the vanity of others for nutriment of a more solid kind; and the *θεραπευτικοί*, or the officious, who purchased invitations to dinners by the most degrading and menial services. Of the first class was Ergasilus in "The Captives." He manufactured jokes for the market; often, however, with indifferent success, as his complaining soliloquies attest.

"In the Greek theatre the part was usually repre-

sented by young men dressed in a black or brown garb, and wearing masks expressive of malignant gayety. They carried a goblet suspended about their waists, probably lest the slaves of their patrons should fill to them in too small cups; and also a vial of oil to be used at the bath, which was a necessary preparation before sitting down to table, for which the parasite required to be always ready at a moment's warning."

The parasite was naturally a leading character on the Roman stage. It was a true counterpart of the relation of patron and client, which was marked by haughty tyranny on the one side and abject servility on the other. Such was the boasted national independence of the Roman citizen.





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**T. MACCI PLAUTI**  
**CAPTIVI.**



## ARGUMENTUM.

---

Captúst in pugna Hégionis fílius.  
Aliúm quadrimum fúgiens servos véndidit.  
Patér captivos cónmercatur Áleos  
Tantúm studens ut gnátum recuperét suum  
Et ín ibus emit ólim amissum fílium. 5  
Is sũo cum domino véste vorsa ac nómine  
Ut ámittatur fécit: ipso pléctitur.  
Et is reduxit cáptum et fugitivóm semul,  
Indício quojus álium agnoscit fílium.

---

## PERSONAE.

ERGASILUS PARASĪTUS  
HEGIO SENEX  
LORABII  
PHILOCRATES CAPTIVOS  
TYNDARUS CAPTIVOS  
ARISTOPHONTES CAPTIVOS  
PUER  
PHILOPOLEMUS ADULESCENS  
STALAGMUS SERVOS  
CATERVA



Thalia.

## PROLOGUS.

Hos quos videtis stāre hic captivós duos,  
 Vinctí quia astant, hí stant ambo, nón sedent.  
 Hoc vós mihi testes éstis me verúm loqui.  
 Senéx qui hic habitat, Hégio, 'st hujús pater.  
 Set ís quo pacto sérviat suo síbi patri,  
 Id ego híc aput vos próloquar, si operám datis.  
 Seni huíc fuerunt filii natí duo :

5

Altrúm quadrimum púerum servos súrpuít  
 Eumque hínc profugiens véndidit in Alide  
 Hujús patri. Jamne hóc tenetis? óptumumst.  
 Negát hercle illic últimus. Accédito.  
 Si nón ubi sedeas lócus est, est ubi ámbules,  
 Quando hístrionem cógis mendicárier.  
 Ego mé tua causa, ne érres, non ruptúrus sum.

10

Vos quí potestis ópe vostra censéri  
 (Accípite relicuom : álienó uti níl moror. )

15

Fugitívos ille, ut díxeram ante, hujús patri  
 Domo quém profugiens dómínū apstulerat, véndidit.  
 Is póstquam hunc emit, dédit eum hūc gnató suo  
 Pecúliarem, quíá quási una aetás erat. 20

Hic núnc domi servit sūo patri nec scít pater:  
 Enimvéro di nos quási pilas hominés habent.  
 Ratiónem habetis, quó modo unum amiserit.  
 Postquám belligerant Aetoli cum Álëis,  
 Ut fít in bello, cápitur alter fílius. 25

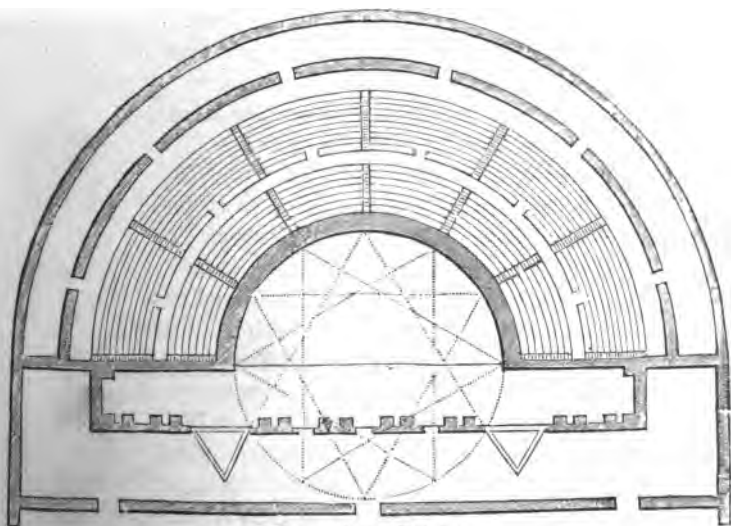
Medicús Menarchus émit ibídem in Álide.  
 Coepít captivos cónmercari hūc Áleos,  
 Siquém reperire póssit, qui mutét suum;  
 Illúm captivom: hunc suum ésse nescit quí domist.  
 Et quóniam heri indaudívit, de summó loco 30

Summóque genere cáptum esse equitem ex Álide,  
 Nil prétió parsit, filio dum párceret:  
 Recónciliare ut fácilius possét domum,  
 Emít de praeda hosce ámbos a quaestóribus.  
 Hisce aútem inter sese hūnc confinxerúnt dolum, 35  
 Quo pácto hic servos súum erum hinc amittát domum.  
 Itaque ínter se conmutant vestem et nómina:

( Illic vocatur Phílocrates, hic Týndarus: )  
 Hujus ílle, hic illius hódie fert imáginem.  
 Et hic hódie docte expédiet hanc falláciam 40  
 Et súum erum faciet líbertatis cónpotem:  
 Eodémque pacto frátrem servabít suum  
 Reducémque faciet líberum in patriam ad patrem  
 Imprúdens: itidem ut saepe jam in multís locis  
 Plus ínsциens quis fécit quam prudéns boni. 45

[Set ínsциentes suá sibi fallácia  
 Ita cónpararunt ét confinxerúnt dolum,  
 Itaque hí conmenti dé sua senténtia,  
 Ut in sérvitude hic ad suum maneát patrem:  
 Ita núnc ignorans suó sibi servít patri. 50  
 Homúnculi quantí sunt, quom recógito. ]

Haec res agetur nobis, vobis fabula.  
 Set etiamst paucis vos quod monitos voluerim.  
 Profecto expediet fabulae huic operam dare:  
 Nam pertractate factast neque item ut ceterae, 55  
 Neque spurcidici insunt versus inmemorabiles:  
 Hic neque perjurus lenost nec meretrix mala  
 Neque miles gloriosus. Ne vereamini,  
 Quia bellum Aetolis esse dixi cum Aëlis:  
 Foris illic extra scenam fient praelia. 60  
 Nam hoc paene iniquomst, comico choragio  
 Conari desubito agere nos tragoediam.  
 Proin siquis pugnam expectat, litis contrahat:  
 Valentiolem nactus advorsarium  
 Si erit, ego faciam ut pugnam inspectet non bonam,  
 Adeo ut spectare postea omnis oderit. 66  
 Abeo. Valet, iudices iustissimi,  
 Domi duellique duellatores optumi.



Plan of Roman Theatre.



## ACTUS I.

### ERGASILUS.

Juventus nomen indidit Scortó mihi,  
Quia ínvocatus sóleo esse in convívio. 70  
Scio apsurde dictum hoc dérísores dicere,  
At ego áio recte. Nam ín convivió sibi  
Amátor, talos quóm jacet, scortum ínvocat.  
Estne ínvocatum an nón est? est planíssume.  
Verum hércle vero nós parasiti plánius, 75  
Quos númquam quisquam néque vocat neque ínvocat:  
Quasi múres semper édimus alienúm cibum.  
Ubi rés prolatae súnt, quom rus hominés eunt:  
Simúl prolatae rés sunt nostris déntibus.  
Quasi quóm caletur cóchleae in occultó latent, 80  
Suó sibi suco vívont, ros si nón cadit:  
Ítém parasiti rébus prolátis latent  
In ocúlto, miseri víctitant sucó suo,  
Dum <sup>á</sup>rúri rurant hómines quos ligúrriant.  
Prolátis rebus párasiti venátici 85  
Canés sumus: quando rédierunt, Molóssici  
Odiósicique et múltum incommódéstici.  
Et híc quidem hercle, nési qui colaphos pérpeti  
Potís parasitus frángique aulas ín caput,  
Vel éxtra portam trígeminam ad saccum fílicet. 90  
Quod míhi ne eveniat nón nullumst pérículum.  
Nam póstquam meus est réx potitus hóstium,  
(Ita ením belligerant núnc Aetoli cum Áleis.  
Nam Aetólia haec est: íllist captus in Álide

Philopólemus hujus Hégionis fílius 95  
 Senís qui hic habitat : quae aédes lamentáariae  
 Mihi súnť, quas quotiensquómque conspició, fleo)  
 Nunc híc occepit quaéstum hunc fili grátia  
 Inhonéstum, maxume álienum ingenió suo :  
 Hominés captivos cónmercatur, sí queat 100  
 Aliquem ínvenire, sũm qui mutet filium.  
 Quod égo quidem nimís quam cúpio ut ímpetret :  
 Nam nĩ íllum recipit, níhil est quo me récipiam.  
 Nullá iuventutis spés est : sese omnés amant.  
 Ille démum antiquis ést adulescens móribus, 105  
 Quojs nũquam voltum tránquillavi grátia.  
 Condígne pater est éjus moratus móribus.  
 Nunc ád eum pergam. Sét aperitur óstium,  
 Unde sáuritáte saepe ego exivi ébrius.

## HEGIO. LORARIUS. ERGASILUS.

HE. Advórte animum sis tu : ístos captívos duos  
 Herí quos emi dé praeda a quaestóribus, 111  
 His índito caténas singulárias,  
 Istás majores quíbus sunt vincti démito.  
 Sinito ámbulare, sí foris, si intús volent :  
 Set uti ádserventur mágna diligéntia. 115  
 Libér captivqs ávis ferae consímilis est :  
 Semél fugiundi sí datast occásio,  
 Satis ést : post illam nũquam possis préndere.  
 LO. Omnés profecto líberi lubéntius  
 Sumus quám servimus. HE. Nón videre ita tú qui-  
 dem. 120  
 LO. Si nón est quod dem, méne vis dem ipse ín pedes?  
 HE. Si déderis, erit extémplo mihi quod dém tibi.  
 LO. Avis mé ferae consímilem faciam, ut praédicas.

HE. Ita ut dícis: nam si fúxis, te in caveám dabo.  
Set sátis verborumst: cúra quac jussi átque abi. 125

Ego íbo ad fratrem ad álios captívós meos:

Visám ne nocte hac quípiam turbáverint.

Inde mé continuo récipiam rursúm domum.

ER. Aegrést mi hunc facere quaéstum carcerárium

Proptér sui gnati míseriam miserúm senem. 130

Set si úllo pacto ille húc conciliari potest,

Vel cárnuſcinam hunc fácere possum pérpeti.

IIE. Qui hic lóquitur? ER. Ego, qui tûo maerore  
máceror,

Macéscó, consenéscó et tabescó miser.

Ossa átque pellis súm miser aegritúdine. 135

Neque úmquam quicquam mé juvat quod edó domi:

Forís aliquantillum étiam quod gusto íd beat.

HE. Ergásile, salve. ER. Dí te bene ament, Hégio.

HE. Ne flé. ER. Egone illum nón fleam? ego non  
défleam

Talem ádulescentem? IIE. Sémper sensi filio 140

Meo té esse amicum et fillum intellexí tibi.

ER. Tum dénique homines nóstra intellegimús bona,

Quom quac ín potestate hábuimus ea amísimus.

Ego, póstquam gnatus túus potitust hóstium,

Expértus quanti fúerit, nunc desidéro. 145

HE. Aliénus quom ejus incómmodum tam aegré feras,

Quid mé patrem par fácereſt, quoi illeſt únicus?

ER. Ego álienus? álienus ille? ah, Hégio,

Numquam ístuc dixís néque animum induxís tuum:

Tibi ille únicus, mihi etiam único magis únicast. 150

HE. Laudó, malum quom amíci tuum ducís malum.

Nunc hábe bonum animum. ER. Éheu: huic illút  
dolet,

Quia núnc remissus ést edundi exércitus.

HE. Nullúmne interea nánctu's, qui poſſét tibi

Remíſſum quem dixti ímperare exércitum? 155

ER. Quid crédis? fugitant ómnes hanc provínciam,  
Quoi optígerat, post Philopólemus quam captúst tuus.

HE. Non pól mirandumst fúgitare hanc provínciam.

Multís et multigénerebus opus ést tibi

Milítibus: primumdum ópus Pistoriénsibust: 160

Eorum áliquot genera súnť Pistoriénsium:

Paníceis opus est, ópus Placentínís quoque,

Opus Túrdeťanis, ópus est Ficedulénsibus:

Jam máritumi omnes mlítes opus súnť tibi.

ER. Ut saépe summa ingénia in occultó latent: 165

Hic quális imperátor nunc privátus est.

HE. Habe módo bonum animum. Nam íllum confidó  
domum

In hís diebus mé reconciliássere.

Nam eccúm captivom hunc ádulescentem emi Áleum

Prognátum genere súmmo et summis díťiis: 170

Hoc íllum me mutáre confidó fore.

ER. Ita dí deaeque fáťint. HE. Set numquó foras

Vocátus es ad cénam? ER. Nusquam, quód scíam.

Set quíd tu id quaeris? HE. Quía mist natalís dies:

Proptérea te vocári ad me ad cenám volo. 175

ER. Facéte dictum. HE. Sét si pauxillúm potes

Conténtus esse. ER. Ne perpauxillúm modo:

Nam istóc me adsiduo víctu delectó domi.

HE. Age sís roga. ER. Emptum, nísi qui meliorem  
ádferet

Quae mi átque amíceis pláceat conditió magis: 180

Quasi fúndum vendam, méis me addicam légíbus.

HE. Profúndum vendis tú quidem, hau fundúm mihi.

Set sí venturu's, témperi. ER. Hem, vel jam ótiumst.

HE. I módo, venare lepórem: nunc íctím tenes.

Nam méus scruposam víctus conmetát viam. 185

ER. Numquam ístoc vinces me, Hégio: ne póstules:

Cum cálceatis déntibus veniám tamen.

HE. Aspér meus victus sánest. ER. Sentísne éssitas? /

HE. Terréstris cenast. ER. Sús terrestris béstias.

HE. Multís holeribus. ER. Cúráto aegrotós domi.

Numquíd vis? HE. Venias témperei. ER. Memorém  
mones. 191

HE. Ibo íntro atque intus súbducam ratiúnculam,

Quantíllum argenti míhi aput trapezitám siet.

Ad frátrem, quo ire díxeram, mox ívero.





## ACTUS II.

LOARIL. CAPTIVI (PHILOCRATES. TYNDARUS).

LO. Si di inmortalés id voluere, vós hanc aerumnam  
éxequi, 195

Decét pati animo id aéquo: si id faciétis, levior lábor  
erit.

Domi fûistis credo líberi:

Nunc sérvitus si evénit, ei vos mórigérari mós bonust  
Eamque étiam erili impérijo ingeniis vóstris lenem réd-  
dere.

Indígna digna habénda sunt, erus quae facit. 200

CA. Oh. LO. Éjulatione haut opus est: óculis la-  
menta éditis.

In ré mala animo sí bono utare, ádjuvat.

CA. At nós pudet quia cúm catenis súmus. LO. At  
pigeat póstea

Nóstrum erum, núnc si vos éximat vínculis

Aút solutós sinat quós argento émerit. 205

CA. Quid ille a nobis métuit? scimus nós nostrum of-  
ficiúm quod est.

LO. Át fugam fíngitis: séntio quam rém agitis.

CA. Fúgiamus nos? quó fugiamus? LO. In patriam.

CA. Apage, hau nós id deceat

Fúgitivos imitári. LO. Immo edepol, si érit occasio,  
haút id dehortor.

CA. Unum exoráre vos sínite nos. LO. Quidnam id  
est? 210



TY. Aúdio. PH. Et proptérea saepiús ted ut mem-  
neris moneo : 240

Nón ego erus, set tíbi conservos súm. Nunc opsecró  
te hoc unum :

Quóniam nobis di ínmortales ánimum ostenderúnt  
suum,

Út qui erum me tíbi fuisse atque ésse nunc conservóm  
velint :

Quom ántehac pro jure ímperitabam mēo, nunc te oro  
pér precem,

Pér fortunam incértam et per mei te érga bonitatém  
patris 245

Pérque conservítium, quod mihi hóstica evenít manu,  
Né me secus honóre honestes, quám quom servibás  
mihi,

Átque ut qui fuerís et qui nunc sís meminisse ut mé-  
mineris.

TY. Scío quidem me té esse nunc et té esse me.

PH. Hem istuc sí potes 249

Mémoriter meminísse, est nobis spés in hac astútia.



## HEGIO. PHILOCRATES. TYNDARUS.

HE. Jam égo revortar íntro, si ex his quae volo ex-  
quisívero.

Úbi sunt isti, quós ante aedis jússi huc producí foras?

PH. Édepol tibi ne in quaestióne essémus cautum in-  
téllego:

Íta vinclis custódiisque círcummoenítí sumus.

HE. Quí cavet ne décipiatur, víx cavet, quom etiám  
cavet. 255

Étiam quom cavísse ratus est, saépe is cautor cáptus  
est.

Án vero non jústa causast út vos servem sédulo,  
Quós tam grandí sím mercatus praésenti pecúnia?

PH. Néque pol tibi nos, quía nos servas, aéquomst  
vitio vórtete,

Néque te nobis, si hínc abeamus, sí fuat occásio. 260

HE. Út vos híc, itidem illi aput vos méus servatur  
fílius.

PH. Cáptust? HE. Ita. PH. Non ígitur soli nós  
ignavi fúimus.

HE. Sécede huc: nam súnť quae ego ex te sólo scitarí  
volo,

Quárum rerum té falsilocum míhi esse nolo. PH. Nón  
ero, 264

Quód sciam: síquíd nescíbo, id néscium tradám tibi.

TY. Núnc senex est ín tonstrina: núnc jam cultrum  
áttnet.

Ne íd quídem involúcri injicere vóluit, vestem ut ne  
ínquinet.

Sét utrum strictimne áttonsurum dícam esse an per  
péctinem

Néscio: verúm sí frugist, úsque admutilabít probe.

HE. Quíd tu? servosne ésse an liber mávelis, memorá  
míhi. 270

PH. Próximum quod sít bono quodque á malo longís-  
sume,

Íd volo : quamquám non multum fuit molesta sérvitus  
Néc mihi secus erát quam si essem fámiliaris fílius.

TY. Eúgepae : Thalém talento nón emam Milésium :  
Nám pol ad sapiéntiam hujus nímius nugatór fuit. 275  
Út facete orátionem ad sérvitutem cóntulit.

HE. Quó de genere gnátust illi Phlócrates? PH. =  
Polyplúsio,

Quód genus illist únum pollens átque honoratíssimum.

HE. Quid ipsus hic? quo hónórest illi? PH. Súmmo  
atque ab summís viris.

HE. Tum igitur ei quom in Áleis est grátia tanta, ut  
praédicas, 280

Quíd divitiae, súntne opimae? PH. Unde éxcoquat  
sebúm senex.

HE. Quid pater? vivítne? PH. Vivom, quom inde  
abimus, líquimus :

Núnc vivatne nécne, id Orcum scíre oportet scíllicet.

TY. Sálva res est : phílosophatur quóque jam, non  
mendáx modost.

HE. Quid erat ei nomén? PH. Thesaurochrýsoni-  
cochrýsides. 285

HE. Vídelicet proptér divitias índitum id nomén  
quasist?

PH. Ímmo edepol proptér avaritiam ipsíus atque au-  
dáciam.

Nam íllic quidem Theodóromedes fuit germano nó-  
mine.

HE. Quid tu ais? tenáxne pater est éjus? PH. Immo  
edepol pértinax :

Quín etiam ut magis nóscas, genio sũo sibi quando  
sácrificat, 290

Ád rem divinám quibus opus est Sámiis vasís útitur,  
Né ipse genius súbrupiat : proinde áliis ut credát vide.

u. 2. 578 HE. Séquere hac me igitur. eadem ego ex hoc quae  
volo exquisivero.

Philocrates, hic fecit hominem frúgi ut facere opórtuit.  
Nám ego ex hoc quo gènere gnatus sis scio: hic fas-  
súst mihi. 295

Haec tu eadem si cónfiteri vís, tua ex re féceris,  
Quae tamen scito scíre me ex hoc. TY. Fécit officium  
híc suum,

Quóm tibist conféssus verum, quámquam volui sédulo  
Méam nobilitatem ócultare et génus et divitiás meas,  
Hégio: nunc quándo patriam et líbertatem pérdidi, 300  
Nón ego me istunc pótius quam te métuere aequom  
cénseo.

Vís hostilis cum ístoc fecit mēas opes aequábilis.  
Mémini quom dicto haút audebat: fácto nunc laedát  
licet.

Sét viden? fortuna humana fíngit artatque út lubet.  
Mé qui liber fúeram servom fécit, e summo ínfumum:  
Qui ímperare insuéram, nunc altérius imperio ópse-  
quor, 306

Ét quidem si prôinde ut ipse fui ímperator fámiliae  
Hábeam dominum, nón verear ne injúste aut graviter  
mi ímperet.

Hégio, hoc te mónitum, nisi forte ípse non vis, vólue-  
ram.

HE. Lóquere audacter. TY. Tam égo fui ante líber  
quam gnátus tuus. 310

Tám mihi quam illi líbertatem hostílis eripuít manus.  
Tám ille aput nos sérvit, quam ego núnc hic aput te  
sérvio.

Ést profecto déus, qui quae nos gérimus auditque ét  
videt.

Ís, uti tu me hic hábueris, proinde íllum illi curáverit.  
Béne merenti béne profuerit, mále merenti pâr erit.  
Quám tu filiúm tuum, tam patér me meus desíderat. 316

HE. Mémini ego istaec. Sét faterin éadem quae hic  
fassúst mihi?

TY. Égo patri meo ésse fateor súmmas divitiás domi  
Méque summo génere gnatum. Sét te optestor, Hégio,  
Né tuum animum aváriorem fáxint divitiáe meae, 320  
Né, tametsi unicús sum, magis decére videatúr patri,  
Mé saturum servíre aput te sumptu et vestitú tuo  
Pótius quam illi, ubi mínime honestumst, méndican-  
tem vívere.

HE. Ego virtute deúm et majorum nóstrum dives  
súm satis. 5

Nón ego omninó lucrum omne esse útile homini exis-  
tumo. 325

Scío ego, multos jám lucrum homines lúculentos réd-  
didit:

Ést etiam ubi profecto damnum praestet facere quám  
lucrum.

Ódi ego aurum: múlta multis saepe suasit pérperam.  
Núnc hoc animum advórte, ut ea quae sentio paritér  
scias.

Fílius meus illi aput vos sérvit captus Álide: 330  
Éum si reddis míhi, praeterea únum nummum né dúis:  
Ét te et hunc amíttam hinc. Alio pácto abire nón  
potes.

TY. Óptimum atque aequíssimum oras óptimusque  
hominum és homo.

Sét is privatam sérvitutem sérvit illi an púplicam?

HE. Prívatam medicí Menarchi. (TY. Pól is quidem  
hujus ést eluens:) 335

Tam hóc quidem tibi ín proclivíst, quam ímber est,  
quandó pluit.

HE. Fác is homo ut redimátur. TY. Faciam. Sét  
ted oro hoc, Hégio,

HE. Quíd vis faciam; dum áb re nequid óres. TY.  
Auscultá, scies.

Égo me amitti, dónicum ille huc rédierit, non póstulo :  
 Vérum, te quaeso, aéstumatum hunc míhi des, quem  
 mittam ad patrem, 340

Ūt is homo redimátur illi. HE. Immo álium potius  
 mísero

Hínc, ubi erunt indútiae, illuc, tūm qui conveniát  
 patrem,

Quí tua quae jussís mandata ita út velis ei pérferat.

TY. Át nihil est ignótum ad illum mittere : operam  
 lúseris.

Hunc mitte, hic transáctum reddet ómne, si illuc vé-  
 nerit. 345

Néc quemquam fidéliorem néque quoi plus credát potes  
 Mittere ad eum, né qui magis sit sérvos ex senténtia,  
 Néque adeo quoi tūm concredat filium hodie audá-  
 cius.

Né vereare : méo periclo ego hújus experiár fidem

Frétus ingenio éjus, quod me esse scít erga se béne-  
 volum. 350

HE. Míttam equidem istunc aéstumatum tūa fide, si  
 vís. TY. Volo :

Quám citissumé potest, tam hoc cédere ad factum volo.

HE. Númquae causast quín, si ille huc non rédeat,  
 vigintí minas

Míhi des pro illo? TY. Óptuma<sup>6</sup> immo. HE. Sólyite  
 istum núnc jam,

Átque utrumque. TY. Dí tibi omnes ómnia optata  
 ófferant, 355

Quóm me tanto honóre honestas quómque ex vinclis  
 éximis.

Hóc quidem hau moléstumst jam, quod cóllus collarí  
 caret.

HE. Quód bonis benefít beneficium, grátia ~~ea~~ gravi-  
 dást bonis.

Núnc tu illum si illó's missurus, díce, monstra, praécipe,

Quae ad patrem vis nuntiari. Vñ vocem huc ad  
té? TY. Voca. 360

HE. Quae res bene vortat mñhi meoque filio  
Vobisque: volt te novos erus operam dare  
Tuo veteri domino, quod is velit, fideliter.  
Nam ego aestumatum huic dedi te viginti minis:  
Hic autem te ait mittere hinc velle ad patrem, 365  
Meum ut illi redimat filium, mutatio  
Inter me atque illum ut nostris fiat filiis.

PH. Utrouque vrsus rectumst ingenium meum,  
Ad te atque ad illum: pro rota me uti licet.  
Vel ego huc vel illuc vortar, quo imperabitis. 370

HE. Tu tibi tuopte ingenio prodes plurimum,  
Quom servitutem fers ita ut ferri decet.  
Sequere: en tibi hominem. TY. Habeo gratiam  
tibi,

Quom copiam istam mi et potestatem facis,  
Ut ego ad parentis hunc remittam nuntium, 375  
Qui me quid rerum hic agitem et quid fieri velim,  
Patri meo ordine omnem rem illuc perferat.  
Nunc ita convenit inter me atque hunc, Tyndare,  
Ut te aestumatum in Alidem mittam ad patrem:  
Si non rebitas, huc ut viginti minas 380  
Dem pro te. PH. Recte convenisse sentio.

Nam pater expectat aut me aut aliquem nuntium,  
Qui hinc ad se veniat. TY. Ergo animum advortas  
volo,

Quae nuntiare hinc te volo in patriam ad patrem.

PH. Philocrates, ut adhuc locorum feci, faciam sedulo,  
Ut potissimum, quod in rem recte conducat tuam, [385  
Id petessam id persequarque corde atque animo et  
viribus.

TY. Facis ita ut te facere oportet: nunc animum ad-  
vortas volo.

Omnium primum salutem dicito matri et patri

Ét cognatis ét siquem alium bénevolentem videris: 390  
Me híc valere et sérvitutem sérvire huic homini óp-  
tumo,

Quí me honore honéstiore[m] sémper fecit ét facit.

PH. Ístuc ne praccípias, facile mémoria meminí ta-  
men.

TY. Nam équidem nisi quod cústodem habeo líberum  
me esse árbitor. 394

Dícito patrí, quo pacto míhi cum hoc convénerit  
De hújus filiό. PH. Quae memini, móra merast moné-  
rier.

TY. Ut eum redimat ét remittat nóstrum huc ambo-  
rúm vicem.

PH. Méminero. HE. At quam prímum poterit: ín  
rem utriquest máxume.

PH. Nón tuum tu mágis videre quam ille suum gna-  
túm cupit.

HE. Méus mihi, suus quoíquest carus. PH. Númquid  
aliut vís patri 400

Núntiari? TY. [Me híc valere et túte audacter dícito,  
Týndare] inter nós fuisse ingénio hau discordábili,  
Néque te conmerúisse culpam néque me advorsatúm  
tibi,

Béneque ero gessísse morem in tántis aerumnís ta-  
men,

Néque med umquam déservisse té neque factis néque  
fide 405

Rébus in dubíis, egenis. Haéc pater quandó sciet,  
Týndare, ut fuerís animatus érga suum gnatum átque  
se,

Númquam erit tam avárus, quin te emíttat gratiís  
manu.

Ét mea opera, si hínc rebíto, fáciat ut faciat fácilius:  
Nám tua opera et cómitate et vírtute et sapiéntia 410  
Fécisti ut redíre liceat ád parentis dénuo,

Quóm aput hunc confëssus es et génus et divitiás meas:

Quó pacto emisísti e vinclis túum erum tua sapiéntia.

PH. Fëci ego ita ut commémoras, et te méminisse id gratúmst mihi.

Séd merito tibi ea évenerunt á me. Nam nunc, Philo-  
crates, 415

Sí ego item memorém quae me erga múlta fecistí bene,

Nóx diem adimat: nám quasi servos méus sis, nihilo sëtius

Ópsequiosus tú mihi semper fûisti. HE. Di vostrám fidem,

Hóminum ingenium líberale. Ut lácrumas excutiúnt mihi.

Vídeas corde(amáre inter se): quántis suom erum laú-  
dibus 420

Sérvos conlaudávit. TY. Edepol ístic me haut cen-  
ténsumam

Pártem laudat, quam ípse meritust út laudetur laúdi-  
bus.

HE. Érgo quom optumé fecisti, núnc adest occásio

Bénéfacta cumuláre, ut erga hunc rém geras fidéliter.

PH. Mágis non factum póssum velle quam ópera ex-  
periar pérsequi: 425

Íd uti scias, Jovém supremum téstem do tibi, Hégio,

Me ínfidelem nón futurum Philocrati. HE. Probus és homo.

PH. Néc me secus umquam ei facturum quécquam quam memét mihi.

TY. Ístaec dicta te éxpedire et óperis et factís volo,

Ét quom minus dixí quam volui dé te, animum advor-  
tás volo 430

Átque horunc verbórum causa cáve tu mi iratús fuas.

Sét, te quaeso, cógitato hinc mēa fide mittí domum

Te aéstumatum et méam esse vitam hic pró te positam  
pígn<sup>er</sup>i,

Né tu me ignorés, quom extemplo meo é conspectu  
apscésseris,

[Quom me servom in servitute pro te hic reliqueris]

Túque te pro líbero esse dúcas, pignus déseras, 436

Néque des operam pró me ut hujus réducem facias  
fílium.

[Scíto te hinc mínis viginti aéstumatum míttier.]

(Fác fidele sís fidelis) cáve fidem fluxám geras. [440

Nám pater, scio, fáci<sup>et</sup> quae illum fácere oportet ómnia.

Sérva tibi in perpétuom amicum me átque hunc in-  
ventum ínveni.

Haéc per dexterám tuam te délixera retinéns manu

Ópsecro, infidélior mi né fuas quam ego súm tibi.

Hóc age: tu míhi nunc erus es, tú patronus, tú pater:

Tíbi con<sup>me</sup>do spés opesque méas. PH. Mandavistí  
satis. 445

Sátin hábes, mandáta quae sunt fácta si referó? TY.

Satis.

PH. Ét tua et tua húc ornatus réveniam ex senténtia.

Númquid aliut? TY. Út quam primum póssis redeas.

PH. Rés monet.

HE. Já<sup>m</sup> tu sequere mé, viaticum út dem a trapezitá  
tibi:

Êadem opera a praetóre sumam sýngraphum. TY.

Quem sýngraphum?

450

HE. Quem híc ferat secum ád legionem, hinc íre huic  
ut liceát domum.

Tu íntro abi. TY. Bene ámbulato. PH. Béne vale.

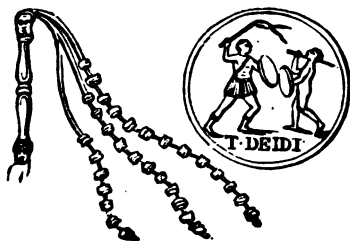
HE. Edepol ré<sup>m</sup> meam

Cónstabíli<sup>vi</sup>, quom íllos emi dé praeda a quaestóribus.

Éxpediti ex sérvitute fílium, si dís placet.

Át etiam dubitávi hos homines émerem an non emerém  
diu. 455

Sérvate istum súltis intus, sérví, ne quoquám pedem  
Écferat sine cústodela. Jám ego apparebó domi;  
Ád fratrem modo ád captivos álios invisó meos.  
Êadem percontábor, ecqui hunc ádulescentem nóverit.  
Séquere tu: te ut ámittam, ei rei príum prævortí  
volo. 460





## ACTUS III.

### ERGASILUS.

Miser homost, qui ipsús sibi quod edit quaérit et id aegre ínvenit.

Sét illest miseriór, qui et aegre quaérit et nihil ínvenit.

[ Ille miserrumus ést, qui, quom esse cúpiit, quod edit nón habet. ]

Nam hércle ego huic dié, si liceat, óculos ecfodiám lubens:

Íta malignitáte oneravit ómnis mortális mihi. 465

Néque jejuniósiorem néc magis ecfertúm fame

Vídi nec quoi mínus procedat quíquid facere occéperit:

Íta venter guttúrque resident ésurialis férias.

Ílicet parasíticae arti máxumam in malám crucem:

Íta juvenus jám ridiculos ínopes ab se ségregat. 470

Níl morantur jám Lacones ími supsellí viros,

Plágipatidas, quíbus sunt verba sínc penu et pecúnia.

Éos requirunt, quí, lubenter quom éderint, reddánt domi.

Ipsi opsonant, quæ parasitorum ante erat provincia.

Ipsi de foro tam aperto capite ad lenones eunt, 475

Quam in tribu sontis aperto capite condemnant reos,

Næque ridiculos jam terunci faciunt. Sese omnes  
amant.

Nam uti dudum hinc abii, accessi ad adolescentis in  
foro:

“Salvete” inquam: “quo imus una ad prandium?” at-  
que illi tacent.

“Quis ait ‘hoc’ aut quis profitetur?” inquam: quasi  
muti silent, 480

Næque me ridet. “Ubi cenamus hodie?” inquam at-  
que illi abnuunt.

Disco unum ridiculum dictum de dictis melioribus,

Quibus solebam menstrualis epulas ante apiscier:

Nemo ridet. Scivi extemplo rem de conpecto geri.

Næ canem quidem inritatam voluit quisquam imitari,

Saltem, si non arderent, dentis ut restringerent. 486

Abeo ab illis, postquam video me sic ludificari.

Pergo ad alios, venio ad alios, deinde ad alios: una  
rest.

Omnes de conpecto rem agunt, quasi in Velabro olearii.

Nunc redeo inde, quoniam me ibi video ludificari.

Item alii parasti frustra obambulabant in foro. 491

Nunc barbarica lege certumst jus meum omne per-  
sequi.

Consilium qui iniere, quo nos victu et vita prohibeant,

Is diem dicam, inrogabo multam, ut mihi cenas decem

Meo arbitrato dent, quom cara annona sit. Sic egero.

Nunc ibo ad portum hinc. Est illi mi una spes ce-  
natica: 496

Si ea decolabit, redibo huc ad senem ad cenam asperam.

## HEGIO. (ARISTOPHONTES.)

Quid ést suaviús quam  
 Bene rém gerere bôno puplicó, sicut féci  
 Ego herí, quom emi hosce hómines. Ubi quísque  
 vident me hódie, 500

Eúnt obviám gratulánturque eám rem.  
 Itá me miserúm restitádo, retinédo

Lassúm reddidérunt:

Vix éx gratuládo misér jam eminébam.

Tandem ábii ad praetorem. Íbi vix requieví, rogo  
 Mihi sýngraphum: datur: flico 506

Dedi Týndaro: ille abiít domum:

[Inde flico praevoútor

Domúm] postquam id áctumst.

Eo prótinus ad fratrem, mei ubi álii sunt captívi: 510

Rogó Philocratem ex Álide ecquis hóminum norit:  
 áque hic

Exclámat, esse eum sibi sodalem: díco eum esse apút  
 me.

Hic éxtemplo orat ópsecratque, eum sibi videre ut lí-  
 ceat.

Jussi flico hunc exólvier. Inde ábii. Nunc tu séquere,  
 Ut quód me oravisti ímpetres, eum hóminem uti con-  
 vénias. 515

## TYNDARUS.

Nunc illut est, quom mé fuisse quam ésse nimio má-  
 velim:

Nunc spés opes auxíliaque a me ségregant spernúnt-  
 que se.

Hic illest dies, quom núlla vitae mēae salus sperábilist:

Neque aúxiliu[m] mist néque adeo spes, quae mi hunc  
aspellát metum : 519

Nec súbdolis mendáciis mihi úsquam mantellúmst  
meis.

Nec súcophantiis nec fucis úllum mantellum óbviast.  
Neque déprecatió perfidiis méis nec malefactis fugast.  
Nec cófidentiae úsquam hospitiumst néc devorticu-  
lúm dolis.

Opérta quae fuére aperta súnt, patent praestígiae. 524

Omnis palamst res : néque de hac re negótiumst,  
Quín male occidam óppetamque péstem eri vicém ma-  
lam.

Pérdidit me Arístophontes híc, qui intro advenít modo :  
Ís me novit, ís sodalis Phílocrati et cognátus est.

Néque Salus serváre, si volt, mé potest : nec cópiast  
Me éxpédiundi, nísi si astutiam áliquam corde máchi-  
nor. 530

Quám, malum ? quid máchiner, quid cónminiscar, haé-  
reo :

Nísi nugas inéptiasque jam íncipisso máxumas.

C



HEGIO. ARISTOPHONTES. TYNDARUS. LORARI.

HE. Quo illúm nunc hominem próripuisse fôras se dicam ex aédibus?

TY. Enimvéro nunc ego óccidi: eúnt ad te hostes, Týndare.

Quid fábulabor? quíd negabo? aut quíd fatebor? nám mihi 535

Res ómnis in incertó sitast: quid rébus confidám meis?

Utinám te di prius pérderent, quam périisti e patriá tua,

Aristophontes, qui éx parata re ínparatam omném facis. Occísast haec res, nísí reperio atrócem mi aliquam astútiam.

HE. Sequere: én tibi hominem, adi átque adloquere.

TY. Quís homost me hominum míserior?

AR. Quíd istuc est, quod mēos te dicam fúgitare oculos, Týndare, 541

Próque ignoto me áspnari, quási me numquam nóveris?

Équidem tam sum sérvos quam tu, etsi égo domi líbér fui,

Tu úsque a puero sérvitute[m] sérvivisti in Álide.

HE. Édepol minume míror, si te fúgitat aut oculós tuos 545

Aút si te odit, qui ístum appelles Týndarum pro Phílocrate.

TY. Hégio, hic homó rabiosus hábitus est in Álide: Né tu quod istic fábuletur aúris inmíttas tuas.

Nám istic hastis ínsectatus ést domi matrem ét patrem,

Ét illic isti quí sputatur mórbus interdúm venit. 550

Prôin tu ab istoc prócul apscedas. HE. Últro istum a me. AR. Ain, vérbero,

Mé rabiosum atque insectatum esse hástis meum memorás patrem?

Et eum mihi esse mórbum, ut qui med ópus sit in- *su in 017*  
sputárier?

HE. Né verere, múlto iste mórbus homines mácerat, Quíbus in<sup>s</sup>putarí saluti fúit atque is prófuit. 555

AR. Quid, tu autem etiam huic crédis? HE. Quid ego crédam huic? AR. Insanum ésse me.

TY. Viden tu hunc, quam inimíco voltu intúitur? concedi óptumumst,

Hégio: fit quód ego dixi: glíscit rabies: cáve tibi.

HE. Crédidi esse insánum extemplo, ubi te áppellavit Týndarum.

TY. Quín suum ipse intérdum ignorat nómen neque scit quí siet. 560

HE. Át etiam te sũum sodalem esse áibat. TY. Hau vidí magis:

Ét quidem Alcmaeus átque Orestes ét Lycurgus póstea

Úna opera mihi sũnt sodales qua íste. AR. At etiam, fúrgifer,

Mále loqui mi audés? non ego te nóvi? HE. Pol planum íd quidemst:

Nón novisse, qui ístum appelles Týndarum pro Phílocrate. 565

Quém vides, eum ignóras: illum nóminas, quem nón vides.

AR. Ímmo iste eum sese áit qui non est ésse et qui veróst negat.

TY. Tu ênim repertu's, Phílocratem qui súperes verívrbio.

AR. Pól, ego ut rem videó, tu inventu's, véra vanitúdine

Quí convincas. Sét quaeso hercle agedum áspice ad me. TY. En. AR. Díe modo, 570

Tén negas Tyndárum esse? TY. Nego ego. AR.  
Tún te Philocratem ésse ais?

TY. Égo vero inquam. AR. Túne huic credis?

HE. Plús quidem quam tibi aút mihi:

Nam ille quidem, quem tú esse hunc memoras, hódie  
hinc abiit Álidem

Ad patrem hujus. AR. Quém patrem, qui sérvos  
est? TY. Et tú quidem

Sérvos es, libér fuisti: et égo me confidó fore, 575

Si hújus huc reconciliasso in líbertatem fílium.

AR. Quid ais, furcifér? tun natum té esse memoras  
líberum?

TY. Nón equidem me Líberum, set Phílocratem esse  
aió. AR. Quid est?

Út scelestus, Hégio, nunc íste te ludós facit.

Nám is est servos ípse neque praeter se umquam ei  
servós fuit. 580

TY. Quía tute ípse egés in patria néc tibi qui vivás  
domist,

Ómnis inveníri similis tui vis: non mirúm facis:

Est miserorum, ut málevolentes sint atque invideánt  
bonis.

AR. Hégio, vide sís nequid tu huic témere insistas  
crédere:

Atque ut perspició, profecto jám aliquid pugnaé  
dedit: 585

Fílium tuum quód redimere se aít, id né utiquam  
míhi placet.

TY. Scío te id nolle fíeri: ecfíciam támen ego id, si  
di áduvant.

Íllum restituam huic, hic autem in Álidem me mēo  
patri:

Própterea ad patrem hinc amisi Týndarum. AR.  
Quin túte is es:

Néque praeter te in Álide ullus sérvos istoc nómin-  
est. 590

TY. Pérgin servom me éxprobrare esse, íd quod vi  
hostiū óptigit?

AR. Énim jam nequeo cóntineri. TY. Heus, aúdin  
quid ait? quín fugis?

Jám illic hic nos ínsectabit lápidibus, nisi illúnc  
jubes

Cónprehen*di*. AR. Crúciór. TY. Ardent óculi:  
fune opust, Hégio:

Víden tu illi maculári corpus tótum maculis lúridis?  
Átra bilis ágitat hominem. AR. At pól te, si hic  
sapiát senex, 596

Píx atra agitet áput carnificem túdoque capiti inlú-  
ceat.

TY. Jám deliraménta loquitur, lárvae stimulánt vi-  
rum.

HE. Quíd, si ego hunc nunc cónprehen*di* jússem?

TY. Sapiás magis.

AR. Crúciór lapidem nón habere mé, ut illi mastígiac  
Cérebrum excutiam, quí me insanum vérbis concin-  
nát suis. 601

TY. Aúdin lapidem quaéritare? AR. Sólus te solúm  
volo,

Hégio. HE. Istíne lóquere, siquid vís, procul: ta-  
men aúdiam.

TY. Námque edepol si adbíte*s* propius, ós denasa-  
bít tibi

Mórdicus. AR. Neque pól me insanum, Hégio, esse  
créduis 605

Néque fuisse umquám neque esse mórbum, quem  
istic aútumat.

Vérum siquid métais a me, júbe me vincirí: volo,  
Dúm istic itidem vínciatur. TY. Ímmo enimvero,  
Hégio,

Ístic qui volt vínciatur. AR. Táce modo: ego te, 376  
Phílocrates

Fálse, faciam ut vérus hodie réperiare Týndarus. 610

Quíd mī abnutas? TY. Tíbi ego abnuto? \* \* \*

\* \* \* \* \* quíd agat, si aphis lóngius?

HE. Quíd ais? quid, si adeam hunc insanum? TY.

Núgas: ludificábitur,

Gárriet quōi néque pes umquam néque caput con-  
páreat.

Órnamēta apsúnt: Ajacem, hunc quóm vides, ipsúm  
vides. 615

HE. Níhili facio, támen adibo. TY. Núnc ego om-  
nino óccidi,

Núnc ego inter sacrúm saxumque stó nec quid faciám  
scio.

HE. Dó tibi operam, Arístophontes, síquid est quod  
mé velis.

AR. Éx me audibis véra quae nunc fálse opinare,  
Hégio.

Sét primum hoc med éxpurgare tíbi volo, me in-  
sániam 620

Néque tenere néque mi esse ullum mórbum nisi quod  
sérvio.

Át ita me rex dēorum atque hominum fáxit patriae  
cónpotem,

Út istic Philocratés non magis est quam aút ego aut  
tu. HE. Eho, díc mihi,

Quís illic igitur ést? AR. Quem dudum díxi a prin-  
cipió tibi.

Hóc si secus repéries, nullam caúsam dico quín mihi

Ét parentum et líbertatis áput te deliquió siet. 626

HE. Quíd tu ais? TY. Me túum esse servom et té  
meum erum. HE. Haut istúc rogo.

Fúistin liber? TY. Fúi. AR. Enimvero nón fuit,  
nugás agit.

TY. Quí tu scis? an tú fortasse fúisti meae matri  
ópstitrix,

Qui id tam audacter dicere aude*s*? AR. Puerum  
te vidí puer. 630

TY. Át ego te majórem video májor: en rursúm tibi.  
Méam rem non cur*es*, si recte faci*as*: num ego curó  
tuam?

HE. Fúitne huic patér Thensaúrochrýsoni*co*chrý-  
sides?

AR. Nón fuit: neque ego ístuc nomen úmquam au-  
divi ante hunc diem.

Phílocrati Theodóromedes fúit pater. TY. Pereó  
probe. 635

Quín quiescis? í di*re*ctum, cór meum, ac suspén*de*  
te:

Tú supsultas, égo miser vix ásto prae formídine.

HE. Sátin istuc mihi é*x*quisitumst fúisse hunc ser-  
vom in Álide

Néque esse hunc Philocratém? AR. Tam satis  
quam númquam hoc inveni*es* secus.

Sét ubi is nunc est? HE. Úbi ego minume atque  
ípsus se volt máxume. 640

Tum ígitur ego derúncinatus, dêartuatus súm miser  
Hújus scelesti téchnis, qui me ut lúbitumst ductavít  
dolis.

Sét vide sis. AR. Quin é*x*ploratum díco et provi-  
sum hóc tibi.

HE. Cérton? AR. Quin nihil, ínquam, invenies má-  
gis hoc cert*o* cert*ius*:

Phílocrates jam inde úsque amicus fúit mihi a pueró  
puer. 645

HE. Sét qua faciest túus sodalis Phílocrates? AR.  
Dicám tibi:

Mácilento ore, náso acuto, córpore albo, oculís ni-  
gris,

Súbrufust, aliquántum crispus, cíncinnatus. HE.  
Cónyenit.

TY. Ūt quidem hercle in médium ego hodie péssume  
procésserim :

Vae illis virgis míseris, quae hodie in térgo morien-  
túr meo. 650

HE. Vérba mihi data ésse video. TY. Quid cessa-  
tis, cónpedes,

Cúrrere ad me méaque amplecti crúra, ut vos custó-  
diam ?

HE. Sátin illi me hodié scelesti cápti ceperúnt dolo ?

Íllic servom se ádsimulabat, híc sese autem líberum.

Núculeum amisí, retinui pígnéri putámina. 655

Íta mi stolido súrsum vorsum os súblevēre offúciis.

Híc quidem me numquam ínridebit. Cólaphe, Cor-  
dalió, Corax,

Íte istinc, ecférte lora. LO. (Núm lignatū mít-  
mur ?)

✓ HE. Injícite manicas áctutum huic mastígiae.

TY. Quid hoc ést negoti ? quíd ego deliquí ? HE.  
Rogas ? 660

Satór sartorque scélerum et messor máxume.

TY. Non óccatorem príus audebas dícere ?

Nam sémper occant príus quam sariunt rústici.

HE. Atát, ut confidénter mihi contra ástitit.

TY. Decet ínnoctem sérvom hominem atque ín-  
nóxium 665

Confidentem esse, suam áput erum potíssimum.

HE. Astríngite isti súltis veheméntér manus.

TY. Tuús sum, tu has quidém vel praecidí jube.

Set quíd negotist quam ób rem suscensés mihi ?

HE. Quia mé meamque rém, quod in te unó fuit,  
Tuís scelestis fálsidicis falláciis 671

Diláceravisti dêartuavistíque opes,

Confécisti omnis rés ac rationés meas.

Ita mi éxemísti Phílocratem falláciis.

Íllum ésse servom crédidi, te líberum : 675

Ita vósmet aiebátis itaque nómína  
 Intér vos permutástis. TY. Fateor ómnia  
 Facta ésse ita ut tu dícis et fallácijis  
 Abísse eum aps te méa opera atque astútia :  
 An, ópsecro hercle te, íd nunc suscensés mihi ? 680  
 HE. At cúm cruciatu máxumo id factúmst tuo.  
 TY. Dum ne ób malefacta, péream : parvi id  
 aéstumo.

Si ego híc peribo, ast ille, ut dixit, nón redit :  
At erít mi hoc factum mórtuo memorábile,  
 Me méum erum captum ex sérvitute atque hós-  
 tibus 685

Reducém fecisse líberum in patriam ád patrem,  
 Meúmque potius mé caput pérículo  
 Praeóptavisse quam ís periret pónere.

HE. Facito érgo ut Acherúnti clueas glória.

TY. Qui pér virtutem périt, at non íterit. 690

HE. Quando égo te exemplis péssumis cruciá-  
 vero

Atque ób sutelas tñas te morti mísero,  
 Vél te íterisse vél perisse praédicent;  
 Dum péreas, nihil intérduo, aiant vívere.

TY. Pol si ístuc faxis, haú sine poena féceris, 695  
 Si ille húc rebitet, sícút confido ádfore.

AR. Pro di ínmortales : núnc ego teneo, núnc scio  
 Quid hóc negotist. Méus sodalis Phílocrates  
 In líbertatest áput patrem in patriá. Benest :  
 Nec ést mihi quisquam, mélius aequé quóí velim.  
 Set hóc mihi aegrest, me huíc dedisse operám ma-  
 lam, 701

Qui núnc propter me méaque verba vínctus est.

HE. Votuín te quicquam mi hódie falsum prólo-  
 qui ?

TY. Votuísti. HE. Quor es aúsus mentirí mihi ?

TY. Quia véra obessent illi, quoi operám dabam :  
Nunc fálsa prosunt. HE. Át tibi oberunt. TY.

Óptumest :

706

At erúm servavi, quém servatum gaúdeo,  
Quoi mé custodem addíderat erus majór meus.  
Set málene id factum tu árbitrare? HE. Pés-  
sume.

TY. At ego áio recte, qui áps te sorsum séntio: 710  
Nam cógitato, síquis hoc gnató tuo

Tuus sérvos faxet, quálem haberes grátiam?

Emíttresne néene eum servóm manu?

Essétne aput te is sérvos acceptíssimus?

Respónde. HE. Opinor. TY. Quór ergo iratús  
mihi's? 715

HE. Quia illi fuisti quam mihi fidélior.

TY. Quid? tu úna nocte póstulavisti ét die  
Recéns captum hominem, núperum et novícium,  
Te pérdocere, ut mélius consulerém tibi 719

Quam illi quicum una a púero aetatem exégeram?

HE. Ergo áb eo petito grátiam istam. Dúcite

Ubi pónderosas, crássas capiat cónpedis:

Inde íbis porro in látomias lapidárias.

Ibi quom álii octonos lápidés ecfodiúnt, nisi

Cotídiano sésquiopus conféceris, 725

Sescéntoplago nómen indetúr tibi.

AR. Per dêos atque homines égo te optestor, Hé-  
gio,

Ne tu ístunc hominem pérduis. HE. Cuxábitur:

Nam nóctu nervo víncus custodíbitur,

Intérdius sub térra lapides éximet. 730

Diu égo hunc cruciabo, nón uno apsolvám die.

AR. Certúmnest tibi istuc? HE. Nón moriri cér-  
tiust.

Abdúcite istum actútum ad Hippolytúm fabrum,

Jubéte huic crassas cónpedis inpíngier. 734

Inde éxtra portam ad mêum libertum Córdalum

In lápicidinas fácite deductús siet :

Atque hunc me velle dícite ita curárier,

Nequj deterius huic sit quam quoi péssumest.

TY. Quor égo te invito mé esse salvom póstulem ?

Perículum vitæ mæae tuo stat perículo. 740

Post mórtém in morte níhil est quod metuám  
mali.

Etsí pervivo usque ád summam aetatém, tamen

Breve spátiumst perferúndi quæ minitás mihi.

Vale átque salve, etsi áliter ut dicám meres.

Tu, Aristophontes, dé me ut meruisti ita vale : 745

Nam míhi propter te hoc óptigit. HE. Abdúcite.

TY. At ún timeris hoc quaeso, si húc rebitet Phílo-  
crates,

Ut mi éjus facias cónveniundi cópíam.

HE. Perístis, nisi jam hunc é conspectu abdúcitís.

TY. Vis hæc quidem herclest, ét trahi et trídí se-  
mul. 750

HE. Illést abductus récta in phylacam, ut dígnus  
est.

Ego illís captivís áliis documentúm dabo,

Ne tále quisquam fácinus incipere aúdeat.

Quod ápsque hoc esset, quí mihi hoc fecít palam,

Usque óffrenatum súis me ductarént dolis. 755

Nunc cértumst nulli pósthac quicquam crédere.

Satís sum semel decéptus : speraví miser

Ex sérvitute me éxemisse fílium.

Ea spés elapsast. Pérdidi unum fílium,

Puerúm quadrimum quém mihi servos súrpuít, 760

Neque eúm servom umquam répperi neque fílium :

Majór potitus hóstiumst. Quod hoc ést scelus :

Quasi in órbitatem líberos prodúxerim.

Sequere hác: redducam te úbi fuisti. Néminis  
Miseréri certumst, quía mei miseret néminem. 765

AR. Exaúspicavi ex vínclis: nunc intéllego  
Redaúspicandum esse ín catenas dénuo.

5





## ACTUS IV.

### ERGASILUS.

Júppiter suprême, servas mé measque augés opes :  
Máxumas opímitates ópiparasque offérs mihi :  
Laudém, lucrum, ludúm, jocum, festívitatem, férias, 770  
Pompám, penum, potátiones, sáturitatem, gaúdium.  
Salvós sum nec quoiquam hómini supplicáre nunc certúmst mihi :

Nam vél prodesse amíco possum vél inimicum pérdere.  
Ita híc me amoenítate amoena amoénus oneravít dies :  
Ita síne sacris heréditatem sum áptus ecfertíssumam.  
Nunc ád senem cursúm capessam hunc Hégionem, quof  
boni 776

Tantum ádfero, quantum ípsus a dis óptat, atque etiam  
ámplius.

Nunc certa res est, eodem pacto ut cómici serví solent,  
Coníciam in collum pállium, primo éx me ille hanc ut  
rem aúdiat :

Speróque me ob hunc núntium esse aetérnum adepturúm cibum. 780

## HEGIO. ERGASILUS.

HE. Quanto in pectore hanc rem meo magis  
voluto,

Tanto mi aegritudo auctior est in animo,  
Ad illum modum sublitum os esse mi hodie:

Neque id perspicere quivi. 785

Quod quom scibitur, tum per urbem inridébor.  
Quom extemplo ad forum advenero, omnes lo-  
quentur:

"Hic ille est senex doctus, quod verba data sunt."

Set Ergasilus estne hic, procum quem ire video?

Conlecto quidemst pallio: quidnam acturust?

ER. Move apud te moram nunc, Ergasile, atque  
age hanc rem. 790

Minor interminorque, nequis mi hic opstiterit obviam,

Nisi qui satis diu vixisse sese homo arbitrabitur:

Nam qui opstiterit ore sistet. HE. Hic homo pugilatum incipit.

ER. Facere certumst. Prinde ita omnes itinera insistant sua, 794

Nequis in hac platea negoti conferat quicquam sui:  
Nam meus est ballista pugnus, cubitus catapultast mihi,

Humerus aries: tum genu ut quemque scero, ad terram dabo.

Dentilegos omnis mortalis faciam, quemque offendero.

HE. Quae illaec est minatio? nam nequeo mirari satis.

ER. Faciam ut huius die locique meique semper minerit: 800

Qui mi in cursu opstiterit, faxo vitae is opstiterit suae.

HE. Quíd hic homo tantum incipissit fácere cum tantís minis?

ER. Príus edico, néquis propter cúlpan capiatúr suam:

Cóntinete vós domi, prohibéte a vobis vím meam.

HE. Míra edepol sunt ni híc in ventrem sumpsit confidéntiam. 805

Vae misero illi, quôjus cibo iste fáctust imperiósior.

ER. Túm pistores scrófpasci, quí alunt furfurí sues, Quárum odore praéterire némo pistrínúm potest:

Êorum si quojúsqum scrofam in púplico conspéxero,

Êx ipsis dominís meis pugnis éxculcabo fúrfures. 810

HE. Básilicas edíctiones átque imperiosás habet.

Sátur homost, habét profecto in véntre confidéntiam.

ER. Túm piscatorés, qui praehibent pópulo piscis foétidos,

Qui ádvehuntur quádrupedanti crúcianti canthério,

Quórum odos subbásilicanos ómnis abigit ín forum:

Êis ego ora vérberabo súrpiculis piscáriis, 816

Út sciant, aliéno naso quam éxhibeant moléstiam.

Túm lanii autem, quí concinnant líberis orbás ovis,

Quí locant caedúndos agnos ét dupla agninám da-

nunt,

Quí petroni nómen induunt vérvoci sectário: 820

Êum ego si in viá petronem púplica conspéxero,

Êt petronem et dóminum reddam mórtalis misérru-

mos.

HE. Eúge: edictiónes aedilícias pol habet híc quidem:

Mírumque adeost ni húnc Aetoli síbi fecere agorá-

nomum.

ER. Nón ego nunc parasítus sum, set régum rex re-

gálior: 825

Tántus ventri cónmeatus méo adest in portú cibus.

*4. 7. 10*  
 Sét ego cesso hunc Hégionem oneráre laetitiá senem?  
 Quí homine hominum adaéque nemo vívit fortuná-  
 tior.

HE. Quae illaec est laetitia, quam illic laetus largi-  
 túr mihi?

ER. Púltabo aedis: heús, ubi estis? écquis hoc ape-  
 rit óstium? 830

HE. Híc homo ad cenam récipit se ad me. ER.  
 Áperite hasce ambás foris

Príus quam pultando ássulatim fóribus exitiúm dabo.

HE. Pérlubet hunc cónloqui hominem: Ergásile.  
 ER. Qui Ergasilúm vocat?

HE. Réspice me. ER. Fortúna tibi quod néc faciet  
 nec núnc facit,

Hóc me jubes. Set quíst? HE. Respicedum ad me:  
 Hégio sum. ER. Oh mihi: 835

Quántumst hominum tu óptume optumórum, in tem-  
 pore ádvenis.

HE. Néscio quem ad pórtum nancu's, úbi cenes: eo  
 fastidis.

ER. Cédo manum. HE. Manúm? ER. Manum, in-  
 quam, cédo tuam actutúm. HE. Tene.

ER. Gaúde. HE. Quid ego gaúdeam? ER. Quia  
 ego ímpero. Age gaudé modo.

HE. Pól maerores mi ántevórtunt gaúdiis. ER. \* \*  
 Jáam ego ex corpore éxigam omnis máculas maero-  
 rúm tibi: 841

Gaúde audacter. HE. Gaúdeo, etsi níl scio quod  
 gaúdeam.

ER. Béne facis: jubé. . . HE. Quid jubeam? ER.  
 Ígnem ingentem fíeri.

HE. Ígnem ingentem? ER. Íta dico, ut sit mágnus.  
 HE. Quid? me, vólturi,

Túan causa aedis íncensurum cénses? ER. Noli  
 iráscier. 845

Júben an non jubés astitui aúlas, patinas élui,  
Láridum atque epulás foveri fóculis in fervéntibus,  
Álium piscis praéstinatum abíre? HE. Hic vigilans  
sómniat.

ER. Álium porcinam átque agninam et púllos galli-  
náceos?

HE. Scís bene esse, sí sit unde. ER. Múraenam at-  
que ophthálmiam, 850

Hóraeum, scombrum ét trugonum et cétum et mol-  
lem cáseum?

HE. Nómínandi istórum tibi erit mágis quam edundi  
cópia

Híc aput me, Ergásile. ER. Mean me caúsa hoc  
censes dícere?

HE. Néc nihil hodie néc multo plus tu híc edes, ne  
frústra sis: 854

Prôin tu tui cotídiani vícti ventrem ad me ádferas.

ER. Quín ita faciam ut túte cupias fácere sumptum,  
etsi égo votem.

HE. Égone? ER. Tu ne. HE. Túm tu mi igitur  
érus es. ER. Immo bénevolens.

Vín te faciam fórtunatum? HE. Málim quam mise-  
rúm quidem.

ER. Cédo manum. HE. En manúm. ER. Di te  
omnes ádjuvant. HE. Nil séntio.

ER. Nón enim es in sénticeto, eó non sentis. Sét  
jube 860

Vása tibi pura ádparari ád rem divinám cito

Átque agnum adferri propere unum pínguem. HE.  
Quor? ER. Ut sácrufices.

HE. Quoi deorum? ER. Mihi hércle: nam ego  
nunc tibi sum summus Júppiter:

Ídem ego sum Salús, Fortuna, Lúx, Laetitia, Gaúdium.

Prôinde tu deum hunc sáturitate fácias tranquillúm  
tibi. 865

HE. Éssurire mñhi videre. ER. Mi équidem essurio,  
nón tibi.

HE. Tuo árbitratu: fáciie patior. ER. Crédo: consuetú's puer.

HE. Júppiter te díque perdant. ER. Te hércle mi  
aequomst grátias

Ágere ob nuntiúm: tantum ego nunc póрто a portu  
tíbi boni.

Núnc tu mihi placés. HE. Abi stultus, séro post  
tempús venis. 870

ER. Ígitur olim si ádvenissem, mágis tu tum istuc  
díceres.

Núnc hanc laetitiam áccipe a me quám fero: nam  
fílium

Táum modo in portú Philopolemum vívom, salvom  
et sóspitem

Vídi in publicá celoce ibidémque illum adulescéntu-  
lum

Áleum una et táum Stalagmum sérvom, qui aufugít  
domo, 875

Quí tibi subrupuít quadrimum púerum filiolum  
tuum.

HE. Ábi in malam rem, lúdis me. ER. Ita me amá-  
bit sancta Sáturitas,

Hégio, itaque sũo me semper cóndecoret cognómine,  
Út ego yidi. HE. Mêumne gnatum? ER. Táum  
gnatum et geniúm meum. 879

HE. Ét captivom illum Álidensem? ER. Mà τὸν  
'Απόλλω. HE. Et sérvolum

Mêum Stalagmum, mêum qui gnatum súbrupuit?  
ER. Νῆ τὰν Κόραν.

HE. Jam diu? ER. Νῆ τὰν Πραινέστην. HE. Vé-  
nit? ER. Νῆ τὰν Σιγνίαν.

HE. Cérton? ER. Νῆ τὰν Φρουσινῶνα. HE. Víde  
sis. ER. Νῆ τὰν 'Αλάτριον.

HE. Quid tu per barbáricas urbis júras? ER. Quia enim item áspærae

Súnt, ut tuum victum aútumabas ésse. HE. Vae aetati tuæ. 885

ER. Quippe quando míhi nil credis, quód ego dico sédulo.

Sét Stalagmus quôjus erat tunc nátionis, quom hinc abit?

HE. Sículus. ER. At nunc Sículus non est: Bóius est: boiám terit:

Líberorum quaérundorum caúsa ei credo uxór dast.

HE. Díc, bonan fidé tu mi istaec vérba dixistí? ER. Bona. 890

HE. Di ínmortales, íterum natus vídeor, si vera aútumas.

ER. Âin tu? dubium habébis etiam, sáncte quom ego jurém tibi?

Póstremo, Hegió, si parva júri jurandóst fides, Víse ad portum. HE. Fácere certumst: tu íntus cura quód opus est:

Súme, posce, próme quidvis: té facio cellárium. 895

ER. Nam hércle, nisi ego mánticinatus próbe ero, fusti péctito.

HE. Aéternum tibi dápinabo víctum, si vera aútumas.

ER. Únde id? HE. A me méoque gnato. ER. Spónden tu istut? HE. Spóndeo.

ER. Át ego tuum tibi ádvenisse filium respóndeo.

HE. Cúra quam optumé potes. ER. Bene ámbula et redámbula. 900

Íllie hinc abiit: míhi rem summam crédidit cibáriam. Di ínmortales, jam út ego collos praétruncabo tégoribus.

Quánta pernís péstis veniet, quánta labes lárido,

Quánta sumini ápsumedo, quánta callo cálamitas,  
 Quánta laniis lássitudo, quánta porcináriis: 905  
 Nam ália si memorém, quae ad ventris víctum con-  
 ducúnt, morast.  
 Núnc ibo ut properem ín praefecturam, út jus dicam  
 lárido  
 Ét quae pendent indemnatae pérnae, eis auxilium út  
 feram.

---

## PUER.

Diéspiter te díque, Ergasile, pérđant et ventrém tuum  
 Parasítosque omnis ét qui posthac cénam parasítis da-  
 bit. 910  
 Cladés calamitasque, íntemperies módo in nostram ad-  
 venít domum.  
 Quasi sí sit lúpus esúriens, metui ne ín me faceret ín-  
 petum.  
 Nimisque hércle ego illum mále formidabam: íta fren-  
 debat déntibus.  
 Advéniens deturbávit totum cúm carni carnárium.  
 Arrípuít gladium, détruncavit tríbus tegoribus glán-  
 dia. 915  
 Aulás calíçesque omnis confregit, nísi quae modialés  
 erant:  
 Cocúm percontabátur, possent sériae fervéscere.  
 Cellás refregit ómnis íntus réclusítque armárium.  
 Adsérvate istunc súltis, servi: ego íbo ut conveniám  
 senem:  
 Dicam ílli ut sibi penum áliut ornet, sí quidem sese  
 utí volet: 920  
 Nam in hóc, ut hic quidem adórnat, aut jam níhil est  
 aut jam níhil erit.



## ACTUS V.

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HEGIO. PHILOPOLEMUS. PHILOCRAATES. STALAGMUS.

HE. Joví disque agó gratiás merito mágnas,  
Quom té reducem núnc tuo patrí reddidérunt  
Quomque éx miseriís plurumís me exemérunt,  
Quas, dúm te caréndum hic fúit, sustentábam, 925  
Quomque ístunc conspício in potéstate nóstra  
Quomque hújus repértast fidés firma nóbis.

PHILOP. Sátis jam dolui ex ánimo et cura sátis me et  
lacrumis máceravi :

Sátis jam audiui túas aerumnas, ád portum mihi quas  
memorasti.

Hóc agamus. PHILOCR. Quid nunc, quoniam técum  
servaví fidem 930

Tíbique hunc reducem in líbertatem fcei? HE. Fe-  
cisti út tibi,

Philocrates, numquám referre grátiam possím satis,  
Próinde ut tu proméritu's de me et filio. PHILOP.

Immó potes,

Páter, et poteris ét ego potero et dí potestatém da-  
bunt, 934

Út beneficium béne merenti nóstro merito múneres,  
Síc ut tu huic potés, pater mi, fácere merito máxume.

HE. Quid opust verbis? língua nullast quá negem  
quidquíd roges.

PHILOCR. Póstulo aps te ut mi íllum reddas sérvom,  
quem hic relíqueram

Pígnus pro me, míhi qui melior quám sibimet sempér  
fuit,

Pró benefactis éjus ut ei prétium possim réddere. 940

HE. Quóm bene fecistí, referetur grátia id quod pós-  
tulas :

Ét id et aliut quód me orabis ímpetrabis. Átque te  
Nólim suscensére, quod ego irátus ei fecí male.

PHILOCR. Quíd fecisti? HE. In lápicidinas cónpedi-  
tum cóndidi,

Úbi rescivi míhi data esse vérba. PHILOC. Vae mi-  
seró mihi: 945

Própter meum capút labores hómīni evenisse óp-  
tumo.

HE. Át ob eam rem míhi libellam pró eo argenti né  
duis :

Grátis a me, út sit liber, dúcito. PHILOC. Edepol,  
Hégio,

Fácis benigne: sét quaeso hominem ut júbeas arces-  
sí. HE. Licet.

Úbi vos estis? íte actutum, Týndarum huc arcés-  
site. 950

Vós ite intro: intéribi ego ex hac státua verbereá  
volo

Érogitare, mēo minore quíd sit factum fílio.

Vós lavate intéribi. PHILOC. Sequere hac, Phílo-  
crates, me intró. PHILOC. Sequor.

HE. Áge tu illuc procéde, bone vir, lépidum mancu-  
piúm meum.

ST. Quíd me facere opórtet, ubi tu tális vir falsum  
aútumas? 955

Fúi ego bellus, lépidus, bonus vir núnquam neque  
frugí bonae

Néque ero umquam: ne tu ín spem ponas mé bonae  
frugí fore.

HE. Própemodum ubi locí fortunae túae sint facile  
intéllegis.

Sí eris verax, túa ex re facies, éx mala meliúsculam.

Récta et vera lóquere: set neque vére tu neque  
récte adhuc 960

Fécisti umquam. ST. Quód ego fatear, crédin pu-  
deat quom aútumes?

HE. Át ego faciam ut púdeat: nam in rubórem te  
totúm dabo.

ST. Éia, credo ego, ínperito plágas minitarís mihi:  
Tándem ista aufer. Díce quid fers, út feras hinc  
quód petis.

HE. Sátis facundu's: sét jam fieri dícta compendí  
volo. 965

ST. Út vis fiat. HE. Béne morigerus fúit puer:  
nunc nón decet.

Hóc agamus. Jam ánimum advorte ac mñhi quae  
dicam edíssere.

Sí eris verax, éx tuis rebus féceris meliúsculas.

ST. Núgae istaec sunt: nón me censes scíre quid  
dignús siem? 969

HE. Át ea supterfúgere potis es paúca, si non ómnia.

ST. Paúca ecfugiam, scío: nam multa evénient, et  
meritó meo,

Quía et fugi et tibi subrupui fílium et eum véndidi.

HE. Quóí homini? ST. Polyplúsio Theodóromedi  
in Álide

Séx minis. HE. Pro di ínmortales: ís quidem hujus  
ést pater

Phílocratis. ST. Quin mélius novi quám te et vidi  
saépius. 975

HE. Sérvá, Juppitér supreme, et méd et meum gna-  
túm mihi.

Phílocrates, per títum te genium ópsecro, exi: té  
volo.

PHILOCRATES. HEGIO. STALAGMUS.

PH. Hégio, adsum : síquid me vis, ímpera. HE. Hic gnatúm meum

Túo patri ait se vëndidisse séx minis in Álide.

PH. Quám diu id factúmst? ST. Hic annus íncipit vicénsumus. 980

PH. Fálša memorat. ST. Aút ego aut tu : nám quadrimulúm tibi

Túus pater pecúliarem párvolo pueró dedit.

PH. Quíd erat ei nomén? si vera dícis, memoradúm mihi.

ST. Paégnium vocitátust : post vos índidistis Týndaro.

PH. Quór ego te non nóvi? ST. Quia jam mós est oblivisci hóminibus 985

Néque novisse, quójus nihili sít faciunda grátia.

PH. Díc mihi, isne ístic fuit quem vëndidisti mēo patri,

Quí mihi puero dátus peculiárist? ST. Hujus fílius.

HE. Vívitne is homo? ST. Argéntum accepi, níl curavi céterum.

HE. Quíd tu ais? PH. Quin ístic ipsust Týndarus tuus fílius, 990

Út quidem hic arguménta loquitur. Nám ís mecum a pueró puer

Béne pudiceque éducatust úsque ad adulescéntiam.

HE. Ét miser sum et fórtunatus, sí vos vera dícitis.

Êo miser sum, quía male illi féci, si gnatús meust.

Êheu, quor ego plús minusque féci illi quam aequóm fuit. 995

Quód male feci, crúciór : modo si inféctum fieri pòssiet.

Sét cecum incedit húc ornatus haút ex suis virtútibus.

TYNDARUS. HEGIO. PHILOCRATES. STALAGMUS.

TY. Vídí ego multa saépe picta quae Ácherunti fier-  
ent

Crúciamenta: vérum enimvero núlla adaequest  
Ácheruns

Átque ubi ego fui in lápicidinís. Íllic ibi demúmst  
locus, 1000

Úbi labore lássitudost éxigunda ex córpore.

Nam úbi illo adveni, quási patriciis púeris aut mo-  
nérulae

Áut anates aut cóturnices dántur quicum lúsitent:

Ítidem mi adveniénti haec upupa quí me delectém  
datast.

Sét erus eccum ante óstium, et erus álter eccum ex  
Álide 1005

Rédiit. HE. Salveto, éxoptate gnáte mi. TY.

Hem: quid, gnáte mi? [ium:

Áttat, scio quor té patrem esse adsímules et me fil-  
Quía mi item ut paréntes lucis dás tuendi cópíam.

PH. Sálve, Tyndare. TY. Ét tu, quojus caúsa hanc  
aerumnam éxigo. 1009

PH. Át nunc liber ín divítias fáxo venies: nám tibi  
Páter hic est: hic sérvost qui te huic hínc quadri-  
mum súrpuit,

Véndidit patrí meo te séx minis. Is té mihi

Párvolum pecúliarem párvolo pueró dedit.

Íllic indicium fécit: nam hunc ex Álide huc redúci-  
mus.

Quín hujus filium íntus eccum, frátrem germanúm  
tuum. 1015

TY. Quid tu ais? addúxtine illum cáptivom hujus  
filium?

PH. Quín, inquam, íntus híc est. TY. Fecisti édepol  
et recte ét bene.

PH. Nunc tibi pater hic est: hic fur est tuus, qui  
parvom hinc te abstulit.

TY. At ego hunc grandis grandem natu ob furtum  
ad carnificem dabo.

PH. Meritus est. TY. Ergo edepol merito meritam  
mercedem dabo. 1020

Sed dic, oro te, pater meus tun' es? HE. Ego sum,  
gnate mi.

TY. Nunc demum in memoriam redeo, quom mecum  
recogito

Nunc edepol demum in memoriam regredior audisse  
me

Quasi per nebulas Hégionem meum patrem vocarier.

HE. Ego sum. PH. Conpedibus te quaeso ut tibi  
sit levior filius 1025

Atque hic gravior servos. HE. Certumst principium  
id praevertier.

Eamus intro, ut arcessatur faber, ut istas conpedis

Tibi adimam, huic dem. ST. Quoi peculi nihil est,  
recte feceris.

#### CATERVA.

Spéctatores, ad pudicos mores facta haec fabulast.

Néque in hac subigitationes sunt neque ulla amatio

Nec pueri suppositio aut argenti circumductio, 1031

Néque ubi amans adulescens scortum liberet clam  
suum patrem.

Hujus modi paucas poetae reperiunt comoédias,

Ubi boni meliores fiant. Nunc vos, si vobis placet

Et si placuimus neque odio fuimus, signum hoc mft-  
tite: 1035

Qui pudicitiae esse vultis praemium, plausum date.

**T. MACCI PLAUTI**  
**TRINUMMUS.**



## ARGUMENTUM.

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Thensaúrum clam apstrusum ábiens peregre Chármides

Remque ómnem amico Cállicli mandát suo.

Istóc apsente mále rem perdit fílius.

Nam et aédis vendit: hás mercatur Cállicles.

Virgo índotata sóror istius póscitur.

5

Minus quó cum invidia dét ei dotem Cállicles,

Mandát qui dicat aúrum ferre se á patre.

Ut vénit ad aedis, hunc deludit Chármides

Senéx, ut rediit: quójus nubunt líberi.

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## PERSONAE.

LUXURIA cum INOPIA PROLOGUS

MEGARONIDES SENEX

CALLICLES SENEX

LUSITELES ADULESCENS

PHILTO SENEX

LESBONICUS ADULESCENS

STASIMUS SERVOS

CHARMIDES SENEX

SUCOPHANTA

CANTOR



## PROLOGUS.

LUXURIA. INOPIA.

LU. Sequere hęc me, gnata, ut múnus fungaris tuum.

IN. Sequór: set finem fóre quem dicam néscio.

LU. Adést: nam illaec sunt aédes: i intro núnciam.

Nunc, néquis erret vóstrum, paucis ín viam

Dedúcam, si quidem óperam dare promíttitis. 5

Nunc ígitur primum quae ego sim et quae illaec siet

Huc quae ábiit intro, dicam si animum advórtitis.

Primúm mihi Plautus nómen Luxúriae índidit:

Tum illánc mihi esse gnátam voluit Ínopiam.

Set éa quid huc intro íerit impulsú meo, 10

Accípite et date vocívas auris dum éloquor.

Aduléscens quidamst, quí in hisce habitat aédibus:

Is rém paternam me ádjutrice pérdidit.

Quoniam éi qui me aleret níl video esse rélicui,

Dedi éi meam gnatam, quícum egestatem éxigat. 15

Set de árgumento ne éxpectetis fábulae:

Senés qui huc venient í rem vobis áperient.

Huic Graéce nomen ést Thensauro fábulae:

Philémo scripsit: Plaútus vortit bárbare,

Nomén Trinummo fécit. Nunc vos hęc rogat 20

Ut líceat possidére hanc nomen fábulam.

Tantúmst. Valet: adéste cum siléntio.



## ACTUS I.

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### MEGARONIDES.

Amicum castigare ob meritam noxiam  
Immoenest facinus, verum in aetate utile  
Et conducibile. Nam ego amicum hodie meum 25  
Concastigabo pro conmerita noxia:  
Invitus, ni id me invitet ut faciam fides.  
Nam hic nimium morbus mores invasit bonos:  
Ita plerique omnes jam sunt intermortui.  
Set dum illi aegrotant, interim mores mali 30  
Quasi herba inrigua succrevere uberrime:  
Neque quicquam hic vile nunc est nisi mores mali.  
Eorum licet jam metere messem maxumam:  
Nimioque hic pluris pauciorum gratiam  
Faciunt pars hominum quam id quo prosint pluribus.  
Ita vincunt illud conducibile gratiae, 36  
Quae in rebus multis opstant odiosaque sunt  
Remoramque faciunt rei privatae et publicae.

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### CALLICLES. MEGARONIDES.

CA. Larum corona nostrum decorari volo:  
Uxor, venerare ut nobis haec habitatio 40  
Bona fausta felix fortunataque evenat—  
Teque ut quam primum possim videam emortuam.  
ME. Hic illest senecta aetate qui factus puer,  
Qui admisit in se culpam castigabilem.

Adgrédīar hominem. CA. Quója hic prope me vóx sonat? 45

ME. Tui bénévoentis, sí ita's ut ego té volo:

Sin áliter es, inimíci atque iratí tibi.

CA. O amíce, salve. Átque aequalis. Út vales, Megarónides? ME. Et tu édepol salve, Cállicles.

Valén? valuistin? CA. Váleo et valui réctius. 50

ME. Quid túa agit uxor? út valet? CA. Plus quam égo volo.

ME. Bene hérclest illam tíbi valere et vívere.

CA. Credo hércle te gaudére, siquid míhi malist.

ME. Omnibus amicis quód mihist cupio ésse item.

CA. Eho tú, tua uxor quíd agit? ME. Inmortális est: 55

Vivít victuraquést. CA. Bene hercle núntias,

Deosque óro ut vitæ túae superstes súppetat.

ME. Dum quidem hércle tecum núpta sit, sané velim.

CA. Vinxónmutemus? túam ego ducam et tú meam?

Faxo, haú tantillum déderis verborúm mihi. 60

ME. Nempe ením tu, credo, me ínprudentem obréps-  
seris.

CA. Ne tu hércle, faxo, haú néscias quam rem égeris.

ME. Habeás ut nactu's: nóta mala res óptumast.

Nam ego núnc si ignotam cápiam, quid agam nés-  
ciam.

CA. Edepól proinde ut diu vívitur, bene vívitur. 65

ME. Set hoc ánimum advorte atque aúfer ridiculária:

Nam ego dédita opera huc ád te venio. CA. Quid  
venis?

ME. Malís te ut verbis múltis multum objúrgitem.

CA. Men? ME. Númquis est hic álius praeter me  
átque te?

CA. Nemóst. ME. Quid tu igitur rógitas tene ob-  
júrgitem? 70

Nisi tú me mihimet cénses dicturúm male.

Nam si in te aegrotant artes antiquae tuae

Aut si demutant mores ingenium tuum,

Nam si inmutare vis ingenium moribus

Neque tuos antiquos servas, set captas novos, 75

Omnibus amicis morbum tu incuties gravem,

Ut te videre audireque aegroti sient.

CA. Qui in mentem venit tibi istaec dicta dicere?

ME. Quia omnis bonos bonasque adcurare addecet,

Suspicionem et culpam ut ab se segregent.

CA. Non potis utrumque fieri. ME. Quapropter?

CA. Rogas? 80

Ne admittam culpam, ego meo sum promus pectori:

Suspiciost in pectore alieno sita.

Nam nunc ego si te subrupuisse suspicer

Jovi coronam de capite ex Capitolio,

Qui in columine astat summo: si id non feceris 85

Atque id tamen mihi libeat suspicari:

Qui tu id prohibere me potes ne suspicer?

Set istuc negoti cupio scire quid siet.

ME. Habes tu amicum aut familiarem quempiam, 89

Quo pectus sapiat? CA. Edepol hau dicam dolo.

Sunt quos scio amicos esse: sunt quos suspicor,

Sunt quorum ingenia atque animos nequeo noscere:

Ad amici partem an ad inimici perveniant:

Set tu ex amicis certis mihi certissimus.

Siquid scis me fecisse incite aut improbe, 95

Si id non me accusas, tute objurgandus. ME. Scio

Et istac huc causa ad te adveni, aequom postulas.

CA. Expecto siquid dicas. ME. Primumdum omnium

Male dicitatur tibi volgo in sermonibus.

Turpilucricupidum te vocant cives tui: 100

Tum autem sunt alii qui te vulturium vocant:

Hostisne an civis comedis parvi pendere.

Haec quom audio in te dici, disrucior miser.

CA. Est átque non est mīhi in manu, Megarónides :  
 Quin dicant, non est : mérito ut ne dicánt, id est. 105  
 ME. Fuitne hīc tibi amicus Chármides ? CA. Est  
 ét fuit.

Id ita ésse ut credas, rém tibi auctorém dabo.  
 Nam póstquam hīc ejus rém confregit fīlius  
 Vidétque ipse ad paupériem protractum ésse se  
 Suámque filiam ésse adultam vírginem, 110  
 Sēmul ejus matrem sūamque uxorem mórtuam :  
 Quoniam hīnc iturust ipsus in Seleúciam,  
 Mihi cónmendavit vírginem gnatám suam  
 Et rém suam omnem et illúm corruptum fīlium.  
 Haec, sí mi inimicus éssēt, crēdo, haut crēderet. 115  
 ME. Quid tu ? ádulescentem quém esse corruptúm  
 vides,

Qui tūae mandatus ést fide et fidúciae,  
 Quin eum restituis ? quín ad frugem cónrigis ?  
 Ei rei óperam dare te fúerat aliquanto aéquius,  
 Siqui probiorem fácere posses, nón uti 120  
 In eándem tute accéderes infámiam  
 Malúmque ut ejus cūm tuo miscerés malo.

CA. Quid féci ? ME. Quod homo néquam. CA.  
 Non istúc meumst.

ME. Emístin de adulescénte hasce aedis ? quíd ta-  
 ces ?

Ubi núnc tute habitas. CA. Émi atque argentúm  
 dedi, 125

Minás quadraginta, ádulescenti ipsi in manum.

ME. Dedísti argentum ? CA. Fáctum, neque facti  
 piget.

ME. Edepól fide adulescéntem mandatúm malae :  
 Dedístine hoc facto ei gládium qui se occíderet ? 129  
 Quid sécus est aut quid ínterest, dare tē in manus  
 Argéntum amanti homini ádulescenti, aními ínpoti,  
 Qui exaédificaret suam ínchoatam ignáviam ?

CA. Non égo illi argentum rédderem? ME. Non rédderes

Neque de illo quicquam néque emeris neque vén-  
deres

Nec quí deterior ésset faceres cópiam. 135

Inconciliastine eum qui mandatúst tibi?

Ille quí mandavit eum éxturbavisti aédibus?

Edepól mandatum púlcre et curatúm probe.

Crede huíc tutelam: súam rem melius gésserit.

CA. Subigís maledictis mé tuis, Megarónides, 140

Novó modo adeo ut quód meae concréditumst

Tacitúrnitati clám, fide et fidúciae,

Ne enúntiarem quóquam neu facerém palam,

Ut míhi necesse sit jam id tibi concrédere.

ME. Mihi quód credideris, súmes ubi posíyeris. 145

CA. Circúmspicedum te, néquis adsit árbitr

Nobís, et quaeso idéntidem circúmspice.

ME. Auscúltó siquid dicas. CA. Si taceás, loquar.

Quoniam hínc profectust íre peregre Chármides,

Thensaúrum demonstrávit mihi in hisce aédibus, 150

Hic ín conclavi quódam. Set circúmspice.

ME. Nemóst. (CA. Nummorum Phílippeum ad tria  
mília. )

Id sólus sólum pér amicitiam et pér fidem

Flens me ópsecravit súo ne gnato créderem 154

Neu quóquam, unde ad eum id pósset permanáscere.

Nunc si ille huc salvos révenit, reddam súum sibi:

Siquíd eo fuerit, cérte illius fíliae

Quae míhi mandatast hábeo dotem ei únde dem,

Ut eam ín se dignam cónditionem cónloce.

ME. Pro di ínmortales, vérbis paucis quám cito 160

Aliúm fecisti me: álius ad te véneram.

Set ut ócepesti, pérge porro próloqui.

CA. Quid tíbi ego dicam? quí illíus sapiéntiam

Et méam fidelitátem et celata ómnia

Paenè ille ignavos fúnditus pessúm dedit. 165

ME. Quidúm? CA. Quia, ruri dúm sum ego unos  
sêx dies,

Me apsente atque insciénte, inconsultú meo,

Aedís venalis hasce inscribit líteris.

ME. Adésurivit ét inhiavit ácrius

Lupus: ópservavit dúm dormitarét canes: 170

Gregem únivørsum vóluit totum avórtere.

CA. Fecisset edepol, ni hæc praesensissét canes.

Set núnc rogare hoc égo vicissim té volo:

Quid fúit officium mêm( me facere? fác, sciam:

Utrum índicare me éi thensaurum aequóm fuit, 175

Advórsum quam ejus me ópsecravissét pater?

An ego álium dominum páterer fieri hisce aédibus?

Qui emísset, ejus éssetne ea pecúnia?

Emi égomet potíus aédís: argentúm dedi

Thensaúri causa, ut sálvøm amico tráderem. 180

Neque ádeo hasce emi míhi neque usuraé meae:

Illí redemi rúsum, a me argentúm dedi.

Haec súnť, si recte seú pervørse fácta sunt,

Quae ego mé fecisse cónfiteor, Megarónides.

En mæa malefacta, én meam avaritiám tibi. 185

Hascín mi propter rés malas famás ferunt?

ME. Pausá: vicisti cástigatorém tuum.

Occlústi linguam: níhil est quod respóndeam.

CA. Nunc égo te quaeso ut me ópera et consilió  
juves

Commúnicesque hanc mécum meam provínciam, 190

ME. Pollíceor operam. CA. Ergo úbi eris paulo  
póst? ME. Domi:

Numquíd vis? CA. Cures túam fidem. ME. Fit  
sédulo:

Set quíd ais? CA. Quid vis? ME. Úbi nunc adu-  
lescéns habet?

CA. Postículum hoc recépit, quom aedis véndidit.

ME. Istúc volebam scíre: i sane nunc ~~iam~~ <sup>iam</sup>. 195

Set quíd ais, quid nunc vírgo? nempe apud tést?

CA. Itast,

Juxtáque eam curo cúm mea. ME. Recté facis.

CA. Numquíd prius quam abeo mé rogaturú's?

ME. Vale.

Nihil ést profecto stúltius neque stólidius

Neque méndacilocum néque adeo argutúm magis 200

Neque cónfidentilóquius neque perjúrius

Quam urbáni adsidui cíves, quos scurrás vocant.

Atque égomet me adeo cúm illis una ibidé<sup>m</sup> traho:

Qui illórum verbis fálsis acceptór fui, 204

Qui omnia se simulant scíre neque quicquám sciunt.

Quod quisque in animo habét aut habiturúst, sciunt:

Sciúnt quid in aurem réx reginae díxerit:

Sciúnt quod Juno fábulastast cúm Jove:

Quae néque fuerunt néque sunt, tamen illí sciunt.

Falsóne an veró laúdent, culpent quém velint, 210

Non flócci faciunt, dúm illud quod lubéat sciánt.

Omnés mortales hunc aiebant Cálliclem

Indígnum civitáte ac sese vívere,

Bonís qui hunc adulescéntem evortissét suis.

Ego de eórum verbis famígeratorum ínsciens 215

Prosúlui amicum cástigatúm innóxiúm.

Quod si éxquiratur úsque ab stirpe auctóritas,

Unde quíd auditum dicant: nisi id adpáreat,

Famígeratori rés sit cum damno ét malo;

Ípoc íta si fiat, púplico fiat bono. 220

Paucí sint, faxim, quí sciant quod nésciunt,

Ooclúsioremque hábeant stultiloquéntiam.



## ACTUS II.

### LUSITELES.

Multás res simítu in meó corde vórso,  
Multum ín cogitádo dolórem indípíscor.  
Egomét me coquo ét macero ét defetígo: 225  
Magíster mihi éxercitór animus núnc est.  
Set hóc non liquét nec satís cogitátumst,  
Utrám potius hárum mihi ártem expetéssam,  
Utram aétati agúndae arbitrér firmiorem:  
Amórín me an réi opsequí pótius pár sit. 230  
Utra ín parte plús sit volúptatis vítae

Ad aétatem agúndam.

De hac ré mihi satis háu liquet: "nisi hóc sic faciam,  
opínor,

Ut utrámque rem semul éxputem," judéx sim reusque  
ad éám rem.

Sic faciam: sic placet. Ómnium prímum 235

Amóris artis éloquar," quemnam ád modúm se expé-  
diant.

Númquam amór quemquám nisi cupidum póstulat se  
hominem ín plagas

Cónicere: eós petit, eós sectatur, súbdole ab re cón-  
sulit:

Blandíloquentulúst, harpagó, mendax, cúppes, 240

Despóliator, látebricólarum hóminum corrúptor,

Celátum indagátor. 241

Nám qui habét quod amát quom extemplot sávius per-  
cúlsus est,

Ílico rés foras lábitur, líquitur. 242

"Dá mihi hoc, mēl meum, sí me amas, (si aúdes.)" 20-4

Íbi ille cucúlus: "O océlle mī, fiat: 245

Ét istuc et si ámplius vís dari dábitur."

Íbi illa pendentém ferit. 202

Jam ámplius orat: nón satis

Íd est mali, ni etiam ámpliust, 249

Quód bibit, quód comest, quód facit sump̄ti. 20-4

Nóx datur: dúcitur fámilia tóta,

Véstiplica, unctor, aúri custos, flábelliferae, sándalige- 208  
rulae,

Cántrices, cistéllatrices, núntii, renúntii, 253 20-7

Raptóres panis ét peni. Fit ípse, dum illis cómis est, 20-8

Amátor inóps. Haec quom agó cum meo ánimo 20-4

Et récolo, ubi qui egét, quam pretí sit parvi,

ápage

Amór, non placés, te nil útor. 20-3

Quamquam illut dulcest, ésse et bibere, amór amari 20-8  
dát tamen

Quod aégreſt satis: fugít forum, 260 20-2

Fugát tuos cognátos, fugát temet á tuo 20-4

Contútu: 'neque eum sibi volúnt dići amícum.

Mílle modis amor ígnorandust, prócul abdendust, áp- 208  
stinendust:

Nám qui in amorem praécipitavit, périit quasi de sáxo  
saliat. 265

Apáge sis amór: (tuas tibi res habéto.) 20-4

Ámor, amícus mihi né fuas úmquam: 20-4

Súnt tamen quós nimis míseros máleque hábeas,

Quós tibi obnoxios fácite fecísti.

Cérta res ést ad frugem ádplicare ánimum: 270

Quámquam ibi grándis animó labos cápitur:

Bóni sibi haec éxpetunt, rém, fidem et honórem,

Glóriam et grátiam: hóc probis prétiumst.

Éo mihi mágis lubet cúm probis véris

Pótius quam cum ínprobis vívere vanídiciis. 275

## PHILTO. LUSITELES.

PH. Quo illíc homo fõras se penetrávit ex aédibus? 200-4

LU. Pater, ádsum: imperá quidvis, néque erit  
mora in me . 200-4

Nec látebrose me áps tuo conspéctu occultábo.

PH. Féceris pár tuis fáctis id céteris 200-4

Párque pietáti, tuum sí patrem pércoles. 280

Nólo ego cum ínprobis té viris, gnáte mi, [éxequi.  
Neque in via neque in foro malum úllum sermonem 200-8

Nóvi ego hoc saéculum, móribus quíbus sjet: 200-4

Málus bonum málum esse volt, símilis ut sít sui:

Turbánt, miscent morés mali, rapáx, avarus, ínvidus: 200-9

Sacrúm profanum, púplicum privátum habent, hiúlca  
gens. 286

Haec ego doleo, haec súnť quae excruciant, haec díes  
noctísque canto 200-9

Tíbí uti caveas. Quód manu nequeunt tángere,  
tantum fás habent 200-9

Quó manus apstíneant: cetera hárpagá trahe,  
fúge, late.

Lácrumas haec mihí, quom video, elíciunt, quia  
ego ad hoc genus 290

Hóminum perdurávi. Quín me ad plúris penetrávi  
prius?)

Nam hí mores majórum laudant, eosdem lutítant  
quós conlaudant. 200-9

Hís ego de ártibus grátiam fácio, 200-9

Né colas, ne ínbuas éis tuum ingénium.

Mêo modo et móribus vívito antíquis: 295

Quae égo tibi praécipio, ea mémineris fácito.

[Níl ego istós moror] faíceos móres,  
Túrbidos, quíbus boni dédecorant sése.

Haec tibi sí capessés mea impéria,

Múlta bona in péctore praecépta consídent. 300

LU. Sémper ego usque ad hánc aetatem ab ineunti  
adulescéntia

Túis servivi sérvitute[m] impériis praeceptís, pater.

Pro íngenio ego me líberum esse rátus sum, pro impe-  
ríó tuo

Méum animum tibi sérvitute[m] sérvire aequom cénsui.

PH. Quí homo cum animo inde áb ineunti aetáte de-  
pugnát suo, 305

Útrum itane esse mávelit ut eum ánimus aequom cén-  
seat,

Án ita potius út parentes éum esse et cognatí velint :

Si ánimus hominem pépulit, actumst, ánimó servit, nón  
sibi :

Sín ipse animum pépulit, vivit, víctor victorúm cluet. .

Tú si animum vicísti potius quam ánimus te, 'st quod  
gaúdeas. 310

Qui ánimus vincunt, quám quos animus, sémper pro-  
biorés cluent.

Nímio satiust út opus est ita ésse quam ut animó lybet.

LU. Ístaec ego mī sémper habui aetáti integumentum  
meae,

Né penetrarem me úsquam, ubi esset (dámni conciliá-  
bulum,)

Né noctu irem obámbulatū neú suum adimerem, ál-  
teri.

Ne aégritudínem, pater, tibi párerem, parsi sédulo : 316

Sárta tecta túa praecepta usque hábui mea modéstia.

PH. Éxprobras bene quód fecisti? tíbi fecisti, nón  
mihi :

Míhi quidem aetas áctast ferme, túa istuc refert máx-  
ume.

Bénefacta benefáctis aliis pértegito, ne pérpluant : 320

Ís probust, quem paénitet quam próbus sit et frugí  
bonae.

Qui ípsus sibi satís placet, nec próbus est nec frugí  
bonae :

Qui ípsus se contémpnit, in eost índoles indústriae.

LU. Ób eam rem haec, pater, aútumavi, quía res quaedamst quám volo

Égo me aps te exoráre. PH. Quid id est? dáre jam veniam géstio. 325

LU. Ádulescenti hinc génere summo, amíco atque aequalí meo,

Mínus qui caute et cógitate súam rem tractavít, pater, Béne volo illi fácere ego, nisi tú nevis. PH. Nempé dé tuo?

LU. Dé meo: nam quód tuumst meúmst, omne autem méum tuumst.

PH. Quid is? egetne? LU. Egét. PH. Habuitne rem? LU. Hábuit. PH. Qui eam pérdidit?

Púplicisne adffínis fuit an máritumis negótiis? 331

Mércaturamne án venalis hábuit, ubi rem pérdidit?

LU. Níhil istorum. PH. Quid igitur? LU. Per cómitatem edepól, pater:

Praéterea aliquantum ánimi causa in déliciis dispéridit. 334

PH. Édepol hominem praédicatum fírme et familiáriter, Quí quidem nusquam pér virtutem rém confregit átque eget.

Níl moror eum tibi esse amicum cum éjus modi virtútibus.

LU. Quía sine omni málitias, toleráre egestatem éjus volo.

PH. Dé mendico mále meretur qui éi dat quod edit aút bibat:

Nam ét illud quod dat pérdit et illi pródit vitam ad míseriam. 340

Nón eo haec dico, quín quae tu vis égo velím et faciám lubens:

Sét ego hoc verbum quóm illi quoidam díco, praemonstró tibi,

Út ita tē aliorū miserescat, né tīs alios misereat.

LU. Désérere illum et déjuvare in rébus advōrsis pudet.

PH. Pól pudere quám pigere praestat totidem līteris.

LU. Édepol deum virtūte, dicam, pāter, et majorum ét tua 346

Múlta bona bene pártā habemus: béne si amico féceris,

Né pigeat fecisse: ut potius púdeat, si non féceris.

PH. Dé magnis divítiis siquid démas, plus fit án minus?

LU. Mínus, pater: set cívi inmoeni scín quid cantarí solet? 350

“Quód habes ne habeás et nunc quod nón habes) habeás velim,

Quándo quidem nec tíbi bene esse póte pati neque álteri.”

PH. Scío equidem istuc íta solere fieri: verum, gnáte mī,

Ís est inmoenís, quóí nihil est qui múnus fungatúr suum.

LU. Dēum virtute habémus et qui nósmet utamúr, pater, 355

Ét aliis qui cómitati símus benevoléntibus.

PH. Nón edepol tibi pérnegare póssum quicquam quód velis:

Quóí tu egestatém tolerare vís? loquere audactér patri.

LU. Lésbonico hinc ádulescenti, Chármidai filio,

Qui illic habitat. PH. Quín comedit quód fuit, quod nón fuit? 360

LU. Ne éxprobra, patér: multa homini evéniant quae volt, quae nevolt.

PH. Méntire edepol, gnáte, atque id nunc fácis hant consuetúdine.

Nám sapiens quidém pol ipsus fingit fortunám sibi:

Éo non multa quae nevolt evéniant, nisi fictór malust.

LU. Múltæ est operæ opús fictura, quí se fictorém probum 365

Vítae agundæ esse éxpetit: set hic ád modum adulescéntulust.

PH. Nón ætate, vérum ingenio apíscitur sapiéntia.

Sápiénti ætas cóndimentum, sápiens ætatí cibust.

Ágedum eloquere, quíd dare illi núnc vis? LU. Níl quicquám, pater: 369

Tú modo ne me próhibeas accípere, siquid dét mihi.

PH. Án eo egestatem éi tolerabis, siquid ab illo accéperis?

LU. Éo, pater. PH. Pol égo istam volo me rátionem edoceás. LU. Licet.

Scín tu illum quo génere gnatus sít? PH. Scio, adprimé probó.

LU. Sóror illist adúlta virgo grándis: eam cupió, pater,

Dúcere uxorém sine dote. PH. Síne dote autem uxórem? LU. Ita, 375

Túa re salva: hoc pácto ab illo súmnam inibis grátiam, Néque commodius úllo pacto ei póteris auxiliárier.

PH. Égone indotatám te uxorem ut pátiar? LU. Patiundúmst, pater:

Ét eo pacto addíderis nostræ lépidam famam fámiliæ.

PH. Múltæ ego possum dícta docta et quámvis facundé loqui: 380

Hístoriæ veterem átque antiquam hæc méa senectus sústinet.

Vérum ego quando te ét amicitiam et grátiam in nostrám domum

Vídeo adlicere, etsi ádvorsatus tíbi fui, istac júdico:

Tíbi permittam, pósce, duce. LU. Dí te servassínt mihi:

Sét ad istam adde grátiam unum. PH. Quíd id est autem unum? LU. Éloquar: 385

Túte ad eum adeas, túte concílies, túte poscas. PH.

Éccere.

LU. Nímio citius tránsiges: firmum ómne erit quod tu égeris.

Grávius tuum erit únum verbum ad éam rem quam centúm mea.

PH. Écce autem in benígnitate hac répperi negótium:

Dábitur opera. LU. Lépidus vivis. Haéc sunt aedes, híc habet: 390

Lésbonico<sup>st</sup> nómen. Age rem cúra: ego te opperiár domi.

PH. Non óptuma haec sunt néque ut ego aequom cénseo:

Verúm meliora súnt quam quae detérruma.

Set hoc únum consolátur me atque animúm meum,

Quia quí nil aliut nísi quod sibi solí placet 395

Consúlit advorsum fílium, nugás agit:

Fit míser ex animo, fáctius nihiló facit.

Suaé senectae is ácriorem hiemém parat,

Quom illam ínportúnam témpestatem cónciet.

Set áperiuntur aédes quo ibam: cómmodum 400

Ipsé éxit Lésbonícus cum servó foras.

#### LESBONICUS. STASIMUS. PHILTO.

LE. Minus quíndecim diés sunt, quom pro hisce aédibus

Minás quadraginta ácepisti a Cállicle:

Estne hóc quod dico, Stásime? ST. Quom consídero,

Memínisse videor fieri. LE. Quid factúmst eo? 405

ST. Coméssum, expotum, exúctum, elutum in bálineis:

Piscátor, pistór ápstulit, lanií, coqui,

Holitóres, mupólae, aúcupes: confít cito:

† Non hércle minus evórsi sunt nummí cito,

Quam sí formicis tu óbicias papáverem. 410

LE. Minus hércle in istis rébus sumptumst séx minis. 402

ST. Quid, quód dedisti scórtis? LE. Ibidem uná traho. 3

ST. Quod égo defraudavi? LE. Hém, istaec ratio máxumast.

ST. Non tibi illut adparére, si sumás, potest,  
Nisi tu ínmortale rére esse argentúm tibi. 415

Sero átque stulte, prius quod cautum opórtuit,

Postquám comedit rém, post rationém putat.

LE. Nequáquam argenti rátió comparét tamen.

ST. Ratió quidem hercle adpáret: argentum οἷχεται.

Minás quadraginta áceptstine a Cállicle 420

Et ille aédis mancupio áps te accepit? LE. Ád modum.

PH. Pol opíno adfinis nóster aedis véndidit.

Patér quom peregre véniet, in portást locus:

Nisi fórte in ventrem filio conrépserit.

ST. Trapezítae mille dráchumarum, olim Olúmpicho  
Quas dé ratione dépuisti, rédditae, 426

Pro spónsione núper quam tu exáctus es.

LE. Nempe quas spopondi? ST. Immó "quas depen-  
di" ínquito 427

Pro illo ádulescente, quém tu esse aibas dívitem.

LE. Factum. ST. Út quidem illut pérjerit. LE. Fac-  
tum íd quoquest: 429

Nam núnc eum vidi míserum et me ejus míseritumst.

ST. Miserét te aliorum, tui nec miseret néc pudet.

PH. Tempúst adeundi. LE. Éstne hic Philto qui ád-  
venit?

Is hérclest ipsus. ST. Édepol ne ego istúm velim

Meum fieri servom cúm suo pecúlio.

PH. Erum átque servom plúrumum Philtó jubet 435

Salvére, Lesbonícum et Stasimum. LE. Dí duint

Tibi, Philto, quaequomque óptes. Quid agit filius?

PH. Bene vólt tibi. LE. Edepol mútuom mecúm fa  
cit.

ST. Nequam illut verbumst “béne volt,” nisi qui béne  
facit.

Ego quóque volo esse líber: nequiquám volo. 440

Hic póstulet frugi ésse: nugas póstulet.

PH. Meus gnátus me ad te mísit, inter te átque nos  
Adfínitatem ut cónciliarem et grátiam.

Tuam vólt sororem dúcere uxorem: ét mihi

Senténtia eademst ét volo. LE. Hau nosco tuum: 445

Bonís tuis rebus méas res inridés malas.

PH. Homo égo sum, tu homo's: íta me amabit Júppi-  
ter,

Neque té derisum véni neque dignúm puto.

Verum hóc quod dixi méus me oravit fílius,

Ut túam sororem póscerem uxorém sibi. 450

LE. Mearúm me rerum nóvisse aequomst órdinem.

Cum vóstris nostra nón est aequa fáctio:

Adfínitatem vóbis aliam quaérite.

ST. Satín tu's sanus méntis aut animí tui,

Qui cónditionem hanc répudies? nam illúm tibi 455

Ferentárium esse amícum inuentum intéllego.

LE. Abin hinc, directe? ST. Si hércle ire occupíam,  
vótes.

LE. Nisi me áliut quid vis, Phílo, respondi tibi.

PH. Benígniorem, Lésbonice, té mihi,

Quam núnc experior ésse, confidó fore: 460

Nam et stúlte facere et stúlte fabulárier,

Utrúmque, Lesboníce, in aetate haú bonumst.

ST. Verum hércle hic dicit. LE. Óculum ego eefodiám  
tibi,

Si vérbum addideris. ST. Hércle qui dicám tamen:

Nam sí sic non licébit, luscus díxero. 465

PH. Ita núnc tu dicis nón esse aequiperábilis

Vóstrás cum nostris fáctiones átque opes?

LE. Dicó. PH. Quid? nunc si in aédem ad cenam véneris

Atque íbi opulentus tibi par forte obrénerit:  
 Adpósita cena sít, popularem quám vocant: 470  
 Si illí congestae sít epulae a cluéntibus,  
 Siquíd tibi placeat quód illi congestum siet,  
 Edísne an ingenátus cum opulento áccubēs?

LE. Edím, nisi si ille vótet. ST. At pol ego, etsí votet,  
 Edim átkue ambabus mális expletís vorem 475

Et quód illi placeat, praéripíam potíssimum:

Neque illí concedam quícquam de vitá mea.

Verécundari néminem aput mensám decet:

Nam ibi dé divinis átkue humanis cérnitur.

PH. Rem fábulare. ST. Nón dolo dicám tibi: 480

Decédam ego illi dé via, de sémita,

De honóre populi: vérum quod ad ventrem áttinet,

Non hércle hoc longe, nísi me pugnis vícerit.

Cena hác annonast sine sacris heréditas.

PH. Sempér tu facito, Lésbonice, hoc cógites, 485

Id óptimum esse túte uti sis óptimus:

Si id néqueas, saltem ut óptumis sis próxumus.

Nunc códitionem hanc, quam égo fero et quam aps tú peto,

Dare átkue accipere, Lésbonice, té volo.

Dí dívites sunt, deos decent opuléntiae 490

Et fáctiones: vérum nos homínculi

Scintíllula animae, quám quom extemplo emísimus,

Aequó mendicus átkue ille opulentíssimus

Censétur censu ad Ácheruntem mórtuos.

ST. Au,

Mírúm quin tu illo técum divitiás feras: 495

Ubi mórtuos sis, íta sis ut nomén cluet.

PH. Nunc út scias híc fáctiones átkue opes

Non ésse neque nos túam neglegere grátiam:

Sine dóte posco túam sororem filio. 499

4372. Quae res bene vortat. Hábeon pactam? quíd taces?

ST. Pro di inmortales, cónditionem quôjus modi.

PH. Quin fábulare "dí bene vortant: spóndeo?"

ST. Eheú ubi usus níl erat dicto, "spóndeo"

Dicébat: nunc hic, quom ópus est, non quit dícere.

LE. Quom adfínitate vóstra me arbitrámini 505

Dignum, hábeo vobis, Phíltó, magnam grátiam.

Set si haéc res graviter cécidit stultitiá mea,

Phíltó, 'st ager sub úrbe nobis: éum dabo

Dotém sorori: nám is de divitiís meis

Solús superfit praéter vitam rélicuos. 510

PH. Profécto dotem níl moror. LE. Certúmst dare.

ST. Nostrámne, ere, vis nutrícem, quae nos éducat,

Abálienare a nóbis? cave sis féceris:

Quid edémus nosmet póstea? LE. Etiam tú taces?

Tibi egón rationem réddam? ST. Plane périimus, 515

# Nisi quíd ego conminíscor. Philto, té volo.

PH. Siquíd vis, Stasime. ST. Huc cóncede aliquan-  
túm. PH. Licet.

See 556. ST. Arcáno tibi ego hoc díco, ne ille ex té sciat  
Neve álius quisquam. PH. Créde audacter quídlubet.

ST. Per dêos atque homines díco, ne tu illúnc agrum

Tuum síris umquam fieri neque gnatí tui: 521

Ei rei árgumenta dícam. PH. Audire edepól lubet.

ST. Primum ómnium olim térra quom pròscínditur,

In quínto quoque súlco moriuntúr boves.

PH. Apage. ST. Ácheruntis óstium in nostróst agro.

Tum vínú prius quam cóctumst pendet pútídum. 526

LE. Consuádet homini, crédo. Etsi sceléstus est,

At mi ínfidelis nó n est. ST. Audi cétera.

Post íd, frumenti quom álibi messis máxumast,

Tribus tántis illi mínus redit quam opséveris. 530

PH. Hem,

Istíc oportet ópseri morés malos,

Si in ópserendo póssint interfíeri.

ST. Neque úmquam quisquamst, quójus ille agér fuit,  
 Quin péssume ei res vórterit. Quorúm fuit,  
 Alii éxulatúm abiérunt, alii emórtui, 535  
 Alií se suspendére. En, nunc hic quójus est  
 Ut ad incitast redáctus. PH. Apage a me ístum  
 agrum.

ST. Magis ápage dicas, si ómnia ex me audíveris.  
 Nam fúlguritae súnť ibi alternae árbores:  
 Sués moriuntur ángina acri acérrume: 540  
 Ovés scabrae sunt, tám glabrae, en, quam haec ést  
 manus.

Tum autém Syrorum, génus quod patientíssimumst  
 Hominúm, nemo extat qui fbi sex mensis víxerit:  
 Ita cúneti solstitiáli morbo décidunt.

PH. Credo égo istuc, Stasime, ita ésse: set Campáns  
 genus 545

Multó Syrorum jam ántidit patiéntiam.

Set istést ager profécto, ut te audiví loqui,  
 Malós in quem omnis púplice mittí decet.

Sicút fortunatórum memorant ínsulas,  
 Quo cúneti qui aetatem égerint casté suam 550

Convéniant: contra istúc detrudi máleficos  
 Aequóm videtur, quí quidem istius sít modí.

ST. Hospítiumst calamitátis: quid verbís opust?

Quamvís malam rem quaéras, illic réperias.

PH. At tu hércle et illi et álibi. ST. Cave sis, díxeris  
 Me tibi dixisse hoc. PH. Díxti tu arcanó satis. 556

ST. Quin híc quidem cupit illum áb se abalienárieg,  
 Siquém reperire póssit, os quói súblinat. [quidem.

PH. Meus quídem hercle numquam fiet. ST. Si sapiés  
 Lepide hércle de agro ego hunc senem detérrui: 560

Nam quí vivamus níhil est, si illum amíserit.

PH. Redeo ád te, Lesboníce. LE. Dic sodés mihi,  
 Quid hic ést locutus técum? PH. Quid censés? ho-  
 most:

Volt fieri liber, vérum quod det nón habet.

LE. Et égo esse locuples, vérum nequiquám volo. 565

ST. Licitúmst, si velles: núnc, quom nihil est, nón licet.

LE. Quid técum, Stasime? ST. De ístoc quod dixí modo:

Si anté voluisses, ésses: nunc seró cupis.

PH. De dóte mecum cónveniri níl potis:

Quod tibi lubet, tute ágito cum gnató meo. 570

Nunc tñam sororem filio poscó meo:

Quae rés bene vortat. Quíd nunc? etiam cónsulis?

LE. Quid istíc? quando ita vis, dí bene vortant: spón-deo.

PH. Numquam édepol quoiquam tam éxpectatus fílius Natúst, quamst illut "spóndeo" natúm mihi. 575

ST. Di fórtunabunt vóstra consilia. PH. Íd volo.

I hac, Lésbonice, mécum, ut coram núptiis

Dies cóstituatur: éadam haec confirmábimus.

LE. Set, Stásime, abi huc ad mēam sororem ad Cállic-lem:

372 Dic hóc negoti quó modo actumst. ST. Íbitur. 580

LE. Et grátulator mēae sorori. ST. Scíllicet.

LE. Dic Cállicli med út conveniat.... ST. Tu í modo.

LE. De dóte ut videat quíd facto opus sit. ST. Í modo.

LE. Nam cértumst sine dote haú dare. ST. Quin tu í modo.

LE. Neque ením filii damno umquam ésse patiar. . . ST. Ábi modo. 585

LE. Meam néglegentiam. ST. Í modo. LE. Nulló modo.

Aequóm videtur quín quod peccarim. . . ST. Í modo.

LE. Potíssumum mihi id ópsit. ST. I modo. DE. Ó pater,

Enúmquam aspiciam te? ST. Í modo, i modo, í modo.

LE. Eo: tu ístuc cura quód te jussi: ego jam híc ero.

ST. Tandem ímpetravi abíret. Di, vostrám fidem, 591

Edepól re\_gesta péssume gestám probe,  
 Si quídem ager nobis sálvos est : etsi(ád modum )  
 In ámbiguo etiam núnc est quid ea\_ré fuat. Σ. 157  
 Set si álienatur, áctumst de colló meo : 595  
 Gestándust peregre clúpeus, galea, sárcina.  
 Ecfúgiet ex urbe, úbi erunt factae núptiae :  
 Ibít statim aliquo in máxumam malám crucem  
 Latrócinatum, aut ín Asiam aut in Cíliciam.  
 Ibo húc quo mi imperátumst, etsi odi hánc domum, 600  
 Postquam éxturbavit híc nos nostris aédibus.





## ACTUS III.

CALLICLES. STASIMUS.

CA. Quó modo tu istuc, Stásime, dixti? ST. Nóstrum  
erilem fílium

Lésbonicum sũam sororem désopondisse: hóc modo.

CA. Quó homini despóndit? ST. Lusitelí, Philtonis  
fílio,

Síne dote. CA. Síne dóte ille illam in tántas divitiás  
dabit? 605

Nón credibile dícis. ST. At tute édepol nullus cré-  
duas:

Si hóc non credis, égo credidero. . . CA. Quid? ST.  
Me nihili péndere.

CA. Quám dudum istuc aút ubi actumst? ST. Ílico,  
hic ante óstium:

Támmodo, inquit Praénestinus. CA. Tántone in re  
pérdita

Quam ín re salva Lésbonicus fáctus est frugálier? 610

ST. Átque quidem ipsus últro venit Phílto oratũ  
fílio.

CA. Flágitium quidem hércle fiet, nísí dos dabitur vír-  
gini.

Póstremo edepol égo istanc ad me rem áttinere intél-  
lego:

Íbo ad meum castígatorem atque áb eo consiliũ pe-  
tam.

ST. Própemodum quid illíc festinet séntio et subolét  
mihi: 615

Út agro evortat Lésbonicum, quándo evortit aédibus.

Ó ere Charmidés, quom apsentí hic túa res distráhitúr tibi,

Útinam te redísse salvom vídeam, ut inimicós tuos  
Úlciscare et míhi, ut erga te fui ét sum, referas grá-  
tiam.

Nímium difficilést reperiri amícum ita ut nomén cluet,  
Quof tuam quom rém credideris, síne omni cura dór-  
mias. 621

Sét generum nostrum íre ecçillum vídeo cum adfiní  
suo.

Néscio quid non sátis inter eos cónvenit: celerí gradu  
Súnt uterque: illé reprehendit hunc priorem pállio:

Haút ineuscheme ástiterunt. Húc aliquantum apscés-  
sero: 625

Ést lubido orátionem audíre duorum adfínium.

LUSITELES. LESBONICUS. STASIMUS.

LU. Sta flico: noli ávorsari néque te occultassís mihi.

LE. Pótin ut me ire quó profectus súm sinas? LU.  
Sí in rém tuam,

Lésbonice, essé videatur, glóriæ aut famaé, sinam.

LE. Quód est facillumúm facis. LU. Quíd id ést? LE.  
Amico injúriam. 630

LU. Néque meumst neque fácere didici. LE. Indóctus  
quam docté facis.

Quíd faceres, siquís docuisset te út sic odio essés mihi?  
Quí mihi bene quom símulas facere, mále facis, male  
cónsulis.

LU. Égone? LE. Tu ne. LU. Quíd male facio? LE.  
Quód ego nollo id quóm facis.

LU. Túæ rei bene consúlere cupio. LE. Tún mi's me-  
lior quam égo mihi? 635

Sát sapio, satis in rem quae sint meam ego conspició mihi.

LU. An id est sapere, ut quí beneficium a benevolente répudies?

LE. Núllum beneficium ésse duco id, quóm quoi facias nón placet.

Scío ego et sentio ipse quid agam néque mens offició migrat

Néc tuis depéllar dictis quín rumóri sérviam. 640

LU. Quid ais? nam retinéri nequeo quín dicam ea quae prómeres:

Ítan tandem hanc majóres famam trádiderunt tibi tui,

Út virtute eorum ánteperta pér flagitium pérderes

Átque honori pósterorum túorum ut vindex fieres?

Tibi paterque avósque facilem fécit et planám viam 645

Ád quaerundum honórem: tu fecísti ut difficilis foret,

Cúlpa maxume ét desidia tuisque stultis móribus.

Praëoptavisti amórem tuum uti vírtuti praepóneres:

Núnc te hoc pacto crédis posse optégere errata? aha, nón itast.

Cápe sis virtutem ánimo et corde expélle desidiám tuo.

In foro operam amícis da, ne in lécto amicae, ut sólitus es. 651

Átque istum ego agrum tibi relinqui ób eam rem enixe éxpeto,

Út tibi sit quí té conrigere póssis: ne omnino ínopiam

Cíves objectáre possint tibi, quos tu inimicós habes.

LE. Ómnia ego istaec quae tu dixisti scío, vel exigné- vero: 655

Út rem patriám et glóriam majórum foedarím meum.

Scíbam ut esse mé deceret, fácere non quíbam miser:

Íta vi Veneris vínctus, otio áptus in fraudem íncidi:

Ét tibi nunc próinde út mereris hábeo summam grátiam.

LU. Át operam péríre meam sic ét te haec corde spér- nere? 660

Pérpeti nequeó : semul me párum pudere té piget.  
 Et postremo, nísi me auscultas átque hoc ut dicó facis,  
 Túte pone té latebis fáçile, ne inveniát te honos :  
 Ín oculo jacébis, quom te máxume clarúm voles.  
 Pérnovi equidem, Lésbonice, ingénium tuum ingenuom  
 ad modum : 665

Scío te sponte nón tuapte errásse, set amorém tibi  
 Péctus opsurásse : atque ipse amorís teneo omnis vias.  
 Ítast amor, ballísta ut jacitur : níl sic celerest néque  
 volat :

Átque is mores hóminum moros ét morosos éçficít.  
 Mínus placet quod cónsuadetur : quód dissuadetúr pla-  
 cet. 670

Quom ínopiást, cupiás : quando ejus cópiast, tum nón  
 velis.

Ílle qui aspellit, ís compellit : ílle qui consuadét, votat.  
 Ínsanumst malum té in hospítium dévorti ad Cupídi-  
 nem.

Sét te moneo hoc étiam atque etiam, ut réputes quid  
 facere éxpetas.

Si ístuc, ut conáre et facis indícium, tuum incendés  
 genus : a<sup>1</sup> b<sup>o</sup> 675

Tum ígitur aquæ erit tibi cupido, génus qui restinguás  
 tuum.

Átqui si eris nánctus, proinde ut córde amantes súnt  
 cati,

Né scintillam quídem relinques, génus qui congliscát  
 tuum.

LE. Fáçile inventust : (dábitur ignis, tam étsi ab inim-  
 icó petas.)

Sét tu objurgans me á peccatis rápis deteríorem ín  
 viam. 680

Méam sororem tibi dem suades síne dote. Aha, non  
 cónvenit

Mé qui abusus tántam rem sum pátriam porro in dítiis

Esse agrumque habere, egere illam autem, ut merito me oderit.

Númquam erit aliénis gravis qui súis se concinnát levem.

Sicut dixi faciam: nollo te jactari diútius. 685

LU. Tánton meliust té sororis caúsa egestatem éxequi  
Atque eum me agrum habere quam te, túa qui toleres  
moénia?

LE. Nóllo ego mihí te tam prospicere qui meam egestatám leves,

Sét ut inops infámis ne sim: né mi hanc famam differant

Mé germanam méam sororem in cóncubinátum tibi 690

Síc sine dote dédidisse mágis quam in matrimónium.

Quís me improbior pérhibeatur esse? haec famigerátio

Té honestet, me autém conlutitet, sí sine dote dúxeris.

Tíbi sit emolumentum honoris: míhi quod objectént  
siet.

LU. Quid? te dictatórem censes fóre, si aps te agrum accéperim? 695

LE. Néque volo neque póstulo neque cénseo: verúm tamen

Is est honos hominí pudico méminisse officiúm suum.

LU. Scío equidem te animátus ut sis: vídeo, subolet, séntio.

Íd agis ut, ubi adfínitatem intérr nos nostram astrínxeris

Atque eum agrum dederís nec quicquam hic tíbi sit  
qui vitám colas, 700

Écfugas ex úrbe inanis, prófugus patriam déseras,

Cógnatos, adfínitatem, amícos factis núptiis.

Méa opera hinc protérritum te méaque avaritia ántument:

Íd me commissúrum ut patiar fieri ne animum indúxeris. )

ST. Nón enim possum quín exclamem : euge, eúge, Lúsiteles, *πάλιν*. 705

.. Fácile palmam habés : hic victust : vícit tua comœdia.

... Híc agit magis ex árgumento et vérsus meliorés facit.

.. Étiam ob stultitiám tuam te tūeris ? multabó mina.

.. LE. Quí tibi interpellátio aut in cónsilium huc accés-  
sioſt ?

ST. Êodem pacto quo húc accessi apscéssero. LE. I  
hac mecúm domum, 710

Lúsiteles : ibi de ístis rebus plúra fabulábimur.

LU. Níhil ego in oculo ágere soleo : méus ut animust  
éloquar :

· Sí mihi tua sorór, ut ego æquom cénseo, ita nuptúm  
datur

Síne dote neque tu hínc abituru's, quód erit meum id  
erít tuum : 714

· · Sí aliter animátus es, bene quód agas eveniát tibi :

Ego amicus numquám tibi ero alio pacto : sic sentén-  
tiast.

· ST. Ábiit hercle ille. Écquid audis, Lúsiteles ? ego tó  
volo.

Híc quoque hinc abiit. Stásime, restas sólus : quid  
ego núnc agam

· Nísi uti sarcinám constringam et clúpeum ad dorsum  
adcómmodem, 719

· Fúlmentas jubeám suppingi sóccis ? non sistí potest.

Vídeo caculam militarem mé futurum hau lóngius.

Átque aliquem ad regem ín saginam quom érus se con-  
jexít meus,

Crédo ad summos béllatores ácrem—fugitorém fore,

· Ét capturum ibi spólia illum qui—méo ero advorsus  
venerit.

Égomet quom extemplo árcum et pharetram mi ét sa-  
gittas sumpsero, 725

Cássidem in capút—dormibo plácidule in tabernáculo.

Ad forum ibo : núdus sextus quóí talentum mútuqm  
Dédi reposcam, ut hábeam mecum quód feram viáti-  
cum.

MEGARONIDES. CALICLES.

ME. Ut míhi rem narras, Cállices, nulló modo  
Pote fferi prosus quín dos detur vírgini. 730

CA. Namque hércle honeste fieri ferme nón potest  
Ut eám perpetiar íre in matrimónium

u 617 + 900. Sine dóte, quom ejus rém penes me hábeám domi.

\* \* \* \* \*

ME. \* \* \* \* \*

Paráta dos domíst : nisi expectáre vis

Ut eám sine dote fráter nuptum cónlocet : 735

Post ádeas tute Phíltonem et dotém dare

Te ei dícas : facere id éjus ob amicitíam patris.

Verum hóc ego vereor ne istaec pollicitátio

Te in crímen populo pónat atque infámiam.

Nón témere dicant té benignum vírgini : 740

Datám tibi dotem ei quám dares ejus á patre :

Ex éa largiri te ílli, neque ita ut sít data

Incólumem sistere ílli, et detraxe aútument.

Nunc si ópperiri vís adventum Chármidi,

Perlóngumst : huic ducéndi interea apscésserit 745

Lubído : atqui ea condítio huic vel primáriast.

CA. Eadem ómnia istaec véniunt in mentém mihi.

ME. Vide si hóc utíbile mágis atque in rem députas :

Ipsum ádeas Lesbónicum edoctum ut rés se habet.

CA. Ut égo nunc adulescénti thensaurum índicem 750

Indómito, pleno amóris ac lascíviae ?

Minumé, minume hercle véro : nam certó scio,

Locúm quoque illum omnem úbi situmst coméderit.

Quem fôdere metuo, sônitus ne ille exaúdiat :

Ne rem ípsam indaget, dótem dare si díxerim. 755

ME. Quo pácto ergo igitur clám dos depromi potest ?

CA. Dum occásio ei rei réperiatur, ínterim

Ab amíco alicunde mútuom argentúm rogem.

ME. Potjñ ést ab amico alicúnde exorari? CA. Po-  
test. 759

ME. Gerraé: ne tu illut vérbum actutum invéneris:

“Mihí quidem hercle nón est quod dem mútuom.”

CA. Mallim hércle ut verum dícant quam ut dent mú-  
tuom.

ME. Set víde consilium sí placet. CA. Quid cónsilst?

ME. Scitum, út ego opinor, cónsiliu inuení. CA.  
Quid est?

ME. Homo cónducatur jám aliquis quantúm potis 765

Ignóta facie, quae non visitáta sit:

Is homo éxornetur gráphice in peregrinúm modum,

Quasi sít peregrinus. CA. Quid is scit facere póstea?

ME. Mendácilocum aliquem esse hóminem oportet dé  
foro,

Falsídicum, confidéntem. CA. Quid tum póstea? 770

ME. Quasi ád adulescentem á patre ex Seleúcia

Veniát, salutem ei núntiet verbís patris:

Illúm bene gerere rem ét valere et vívere

Et eúm rediturum actútum. Ferat epístulas

ME. Duas: éas nos consignémus, quasi sint á patre. 775

Illí det alteram, álteram dicát tibi

Dare sése velle. CA. Pérge porro dícere.

ME. Seque aúrum ferre vírgini dotem á patre

Dicát patremque id jússisse aurum tibi dare.

Tenés jam? CA. Propemodo, átque ausculto pérlu-  
bens. 780

ME. Tum tu ígitur demum id ádulescenti aurúm da-  
bis,

Ubi erít locata vírgo in matrimónium.

CA. Scite hércle sane. ME. Hoc, úbi thensaurum ec-  
fóderis,

Suspítionem ab ádulescente amóveris.

Censébit aurum esse á patre adlatúm tibi: 785

Tu dé thensauro súmes. CA. Satis scite ét probe:

Quamquam hoc me aetatis súcophantari pudet.

Set epístulas quando ópsignatas ádferet,

(Nonne árbitraris túm adulescentem ánuli

Patérni signum nóvisse? ) ME. Etiam tú taces? 790

Sescéntae ad eam rem caúsae possunt cónligi:

Eum quem hábuit perdidit, álium post fecít novom.

Jam si ópsignatas nón feret, dici hoc potest

Aput pórtitores eas resignatás sibi

Inspéctasque esse. In hújus modi negótio 795

Diém sermone térere segnitiés merast:

Quamvis sermones póssunt longi téxier.

Abi ád thensaurum jám confestim clánculum:

Servós, ancillas ámove: atque audín? CA. Quid est?

ME. Uxórem quoque campse hánc rem uti celés  
face: 800

Nam pól tacere númquam quicquamst quód queant.

Quid núnc stas? quin tu hinc te ámoves et té moves?

Aperí, deprome inde aúri ad hanc rem quód sat est:

Contínuo operta dénuo: set clánculum,

Sicút praecepi: cúnctos exturba aédibus. 805

CA. Ita fáciam. ME. At enim nimis lóngo sermone  
útimur:

Diém conficimus, quóm jam properatóst opus.

Nihil ést de signo quód vereare: mó vide.

Lepidást illa causa, ut cómmemoravi, dicere

Aput pórtitores ésse inspectas. Dénique

(Dici tempus nón vides? quid illúm putas

Natúra illa atque ingénio? Jam dudum ébri

\* \* \* \* \*

Quidús probare póterit: tum quod más

- .. Adferre, non se pétère hinc dicet. CA. Já m sat est.  
.. ME. Ego sýcophantam já m conduco dé foro 815  
Epístulasque já m consignabó duas  
.. Eumque húc ad adulescéntem meditátum probe  
Mittam. CA. Éo ego ergo igitur íntro ad officiúm  
meum :  
.. Tu istúc age. ME. Actum réddam nugacíssume.



CA. Scite hércle sane. ME. Hóc, úbi thensaurum ec-  
fóderis,

Suspítionem ab ádulescente amóveris.

Censébit aurum esse á patre adlatúm tibi: 785

Tu dé thensauro súmes. CA. Satis scite ét probe:

Quamquam hóc me aetatis súcophantari pudet.

Set epístulas quando ópsignatas ádferet,

( Nonne árbitraris túm adulescentem ánuli

Patérni signum nóvisse? ) ME. Etiam tú taces? 790

Sescéntae ad eam rem caúsae possunt cónligi:

Eum quem hábuit perdidit, álium post fecit novom.

Jam si ópsignatas nón feret, dici hóc potest

Aput pórtitores éas resignatás sibi

Inspéctasque esse. In hújus modi negótio 795

Diém sermone térere segnitiés merast:

Quamvís sermones póssunt longi téxier.

Abi ád thensaurum jám conféstim clánculum:

Servós, ancillas ámove: atque audín? CA. Quid est?

ME. Uxórem quoque campse hanc rem uti celés  
face: 800

Nam pól tacere númquam quicquamst quód queant.

Quid núnc stas? quin tu hinc te ámoves et té moves?

Aperí, deprome inde aúri ad hanc rem quód sat est:

Contínuo operta dénuo: set clánculum,

Sicút praecepi: cúnctos exturba aédbus. 805

CA. Ita fáciam. ME. At enim nimis lóngo sermone  
útimur:

Diém conficimus, quóm jam properatóst opus.

Nihil ést de signo quód vereare: mé yide.

Lepidást illa causa, ut cónmemoravi, dícere

Aput pórtitores ésse inspectas. Dénique 810

( Diéi tempus nón vides? quid illúm putas

Natúra illa atque ingénio? Jam dudum ébriust,

\* \* \* \* \*

Quiduís probare póterit: tum quod máximumst,

- .. Adferre, non se pétère hinc dicet. CA. Já m sat est.  
 .. ME. Ego sýcophantam já m conđuco dé foro 815  
 Epístulasque já m consignabó duas  
 .. Eumque húc ad adulescéntem meditátum probe  
 Mittam. CA. Éo ego ergo igitur íntro ad officiúm  
 meum :  
 .. Tu istúc age. ME. Actum réddam nugacíssume.





## ACTUS IV.

CHARMIDES.

Sálipotentí et múltipotentí Jóvis fratri et Nerei ét  
Portamno 820

Laétus lubens laudés ago gratas grátisque habeo et  
flúctibus salsis,

Quós penes mei fúit potestas, bônis meis quid foret ét  
meae vitæ,

Quóm suis me ex locís in patriam urbem úsque incolu-  
mem réducem faciunt.

Átque tibi ego, Neptúne, ante alios dêos gratis ago at-  
que hábeo summas.

Nám te omnes saevómque severumque, ávidis moribús  
commemorant, 825

Spúrcuficum, inmanem, íntolerandum, vésanum: ego  
contra ópera expertus.

Nám pol placidum te ét clementem eo usqué modo ut  
volui usús sum in alto.

Átque hanc tuam aput hómines gloriam aúribus jam  
accéperam ante:

Paúperibus te párcere solitum, dítis damnare átque do-  
mare.

Ábi, laudo: scis órđine ut aequomst tráctare homines:  
hóc dis dignumst: 830

Sémper mendicís modesti sít. Secus nobilís aput  
homines.

Fídis fuisti: infídum esse iterant. Nam ápsque foret  
te, sát scio in alto

Dístraxissent dísqe tulissent sáellites tui míserum  
foede

Bónaque item omnia úna mecum pássim caeruleós per campos :—

Íta jam quasi canés hau secus circúmstant navem túrbine venti: 835

Ímbres fluctusque átque procellae infénsae fremere, frángere malum,

Rúere antennis, scíndere vela :—ní pax propitiá foret praesto.

Ápage a me sis: dêhinc jam certumst ótio dare me: sátis partum habeo,

Quíbus aerumnis déluctavi, filio dum divítias quaero.

Sét quis hic est qui in pláteam ingreditur cú novo ornatú specieque? 840

Pól quamquam domi cúpío opperiar: quam híc rem agat, semul ánimum advortam.



#### SYCOPHANTA. CHARMIDES.

SY. Huic ego die nomén Trinummo fácio: nam ego operám meam

Tríbus nummis hodié locavi ad ártis nugatórias.

Ádvenio ex Seleúcia, Macédonia, Asia atque Árabia,

Quás ego neque oculís neque pedibus úmquam usurpáví meis. 846

Víden egestas quíd negoti dát homini miseró male?

Quía ego nunc subigór trium nummum caúsa ut has epístulas

Dícam ab eo homine me áccepiſſe, quem égo qui sit homo néscio

Néque novi neque natus necne is fuerit id solidé scio.

CH. Pól hic quidem fungíno generest: cápite se totúm tegit. 851

Íllurica faciés videtur hóminis: eo ornatu ádvenit.

SY. Ílle qui me condúxit, ubi condúxit, abduxít domum:

Quaé voluit mihi díxit, docuit ét praemonstravít prius,

Quó modo quicque agerém. Nunc adeo síquid ego addidero ámplius, 855

Éo conductor mélius de me núgas conciliáverit.)

Ílle uti me exornávit, ita sum ornátus: argentum hóc facit.

Ípse ornamenta á chorago haec sumpsit suo perículo:

Núnc ego si potero órnaméntis hóminem circumducere,

Dábo operám ut me ipsúm plane esse sýcophantam séntiat. 860

CH. Quó magis specto, mínus placet mi ea hóminis faciés: míra sunt

Ni illic homost aut dórmitator aút sector zonárius.

Lóca contemplat, circumspectat sése atque aedis nóscitat:

Crédo edepol quo móx furatum véniat speculatúr loca.

Mágis lubidost ópservare quíd agat: ei rei operám dabo. 865

SY. Hás regiones démonstravit míhi ille conductór meus:

Áput illas aedis sistendae míhi sunt sycophántiae.

Fôris pultabo. CH. Ad nóstras aedis híc quidem habet rectám viam:

Hércle opinor mi ádvenienti hac nóctu agitandumst vígilias.

SY. Áperite hoc, aperíte. Heus, ecquí his fôribus tutelám gerit? 870

CH. Quíd, adulescens, quaéris? quíd vis? quíd istas pultas? SY. Heús, senex,

Lésbonicum hic ádulescentem quaéro, in his regiõnibus

.. Úbi habitat, et item álterum ad istanc cápitis albitúdinem,

Cálliclem quem aibát vocari qui hás mihi dedit epístulas.

CH. Mêum gnatum hic quidem Lésbonicum quaérit et amicúm meum 875

Quof ego liberósque bonaue cónmendavi Cálliclem.

.. SY. Fác me si scis cértiorem, hisce hómines ubi habitént, pater.

CH. Quid eos quaeris? aut quis es? aut unde's? aut unde ádvenis?

SY. Cénsus quom sum, júratori récte rationém dedi.

CH. \* \* \* \* \*

SY. Múta semul rogás: nescio quid éxpédiam potíssimum. 880

.. Si únunquidquid síngillatim et plácide percontábere, Ét meum nomen ét mea facta et ítinera ego faxó scias.

CH. Fáciam ita ut vis: ágedum, nomen príum memora túum mihi.

.. SY. Mágnum facinus íncipíssis péttere. CH. Quid ita? SY. Quía, pater,

.. Si ánte lucem ire hércle occupias á meo primo nómine, Cóncubium sit nóctis prius quam ad póstremum pervéneris. 886

.. CH. Ópus factest viático ad tuum nómen, ut tu praédicas.

SY. Ést minusculum álterum quasi vésculum vinárium.

.. CH. Quid id est tibi nomén, adulescens? SY. Páx, id est nomén mihi: 889

.. Hóc cotidiánumst. CH. Edepol nómen nugatórium:

.. Quási dicas, siquid crediderim tíbi, pax'periisse ílico.

Híc homo solide sýcphantast. Quid ais tu, adulescens? SY. Quid est?

CH. Éloquere, isti tibi quid homines debent quos tu quaeritas?

SY. Pater istius adolescentis dedit has duas mi epistulas,

Lésbonici: is mihi amicus. CH. Téneo hunc manifestarium: 895

Mé sibi epistulas dedisse dicit. Ludam hominem probe.

SY. Ita ut occipi, si animum advortas, dicam. CH. Dabo operam tibi.

SY. Hanc me jussit Lésbonico dare suo gnato epistulam Et item hanc alteram suo amico Cállici jussit dare.

CH. Mihi quoque edepol, quom hic nugatur, contra nugari lubet. 900

Ubi ipse erat? SY. Bene rem gerebat. CH. Ergo ubi? SY. In Seleucia.

CH. \* \* \* \* \*

Ab ipsona istas accepisti? SY. E manibus dedit mi ipse in manus.

CH. Quam faciest homo? SY. Sesquipede quidamst quam tu longior.

CH. Haeret haec res, si quidem ego apsens sum quam praesens longior.

Novistine hominem? SY. Ridicule rogitas, quicum una cibum 905

Capere soleo. CH. Quid est ei nomen? SY. Quod edepol homini probo.

CH. Lubet audire. SY. Illi edepol—illi—illi—vae miseró mihi.

CH. Quid est negoti? SY. Devoravi nomen imprudens modo.

CH. Non placet qui amicos intra dentis conclusos habet.

SY. Atqui etiam modo versabatur mihi in labris primoribus. 910

CH. Témperi huic hodie ánteveni. SY. Téneor manu-  
festó miser.

CH. Jám reconmentátu's nomen? SY. Deum me her-  
cle atque hominum pudet.

CH. Víde modo hominem ut nóris. SY. Tamquam  
mé: set fieri istuc solet:

Quód in manu tenes atque oculis vídeas, id desíderes.  
Líteris reconminiscar: C ést principium nómini. 915

CH. Cállias? SY. Non ést. CH. Callippus? SY.  
Nón est. CH. Callidémides?

SY. Nón est. CH. Callinícus? SY. Non est. CH.  
Án Callimachus? SY. Níl agis:

Néque adeo edepol flócci facio, quándo egomet memíni  
mihi.

CH. Átenim multi Lésbonici sunt hic: nisi nomén pa-  
tris

Díces, non possum ístos monstrare hómines quos tu  
quaéritas. 920

Quód ad exemplumst? cónjectura sí reperire possumus.  
SY. Ád hoc exemplumst: Chár. CH. Chares? an  
Cháricles? numne Chármides?

SY. Ém, istuc erit: quí istum di perdant. CH. Díxi  
ego jám dudum tibi:

\* \* \* \* \*

Béne te potius dícere aequomst hómini amico quám  
male.

SY. Sátun inter labra átque dentis látuit vir minumí  
preti? 925

CH. Nó male loquere apsénti amico. SY. Quíd ille  
ergo ignavíssimus

Látitabat mihi? CH. Si áppellasses, respondisset nó-  
mini.

Sét ubi ipsest? SY. Pol illum reliqui ad Rhádaman  
in Cecropia ínsula.

CH. \* \* \* \* \*

Quí homost me insipiéntior qui ipse égomet ubi sim  
quaéritem?

Sét nil discondúcit huic rei. Quid ais? quid hoc quod  
té rogo? 930

Quós locos adísti? SY. Nímium mírimodis mirábilis.

CH. Lúbet audire, nísi molestumst. SY. Quín discupio  
dicere.

Ómnium primum in Póntum advecti ad Árabiam ter-  
rám sumus.

CH. Eho,

Án etiam in Ponto Árabiast? SY. Est: nón illa ubi  
tus gígnitur,

Sét ubi apsinthiúm fit ac cuníla gallinácea. 935

CH. Nímium graphicum hunc núgatore[m]. Sét ego  
sum insipiéntior,

Qui égomet unde rédeam hunc rogitem, quae égo sciam  
atque hic nésciat:

Nísi quia lubet éxperiri quo évasurust dénique.

Sét quid ais? quo inde ístí porro? SY. Si ánimum ad-  
vortes, éloquar: 939

Ád caput amnis quí de caelo exóritur sub solió Jovis.

CH. Súb solio Jovís? SY. Ita dico. CH. E caélo?  
SY. Atque e medió quidem.

CH. Eho,

Án etiam in caelum éscendisti? SY. Immo hóriola  
advectí sumus

Úsque aqua advorsá per amnem. CH. An tu étiam vi-  
distí Jovem?

SY. Éum alii di isse ád villam aibant séryis depromp-  
túm cibum.

Dêinde porro. . . CH. Dêinde porro nóllo quicquam  
praédices. 945

SY. Táceo ego hercle, sí molestumst. CH. Nám pu-  
dicum néminem

Praédicare opórtet qui aps terra ád caelum pervénerit.

| SY. Dímíttam, ut te vélle video. Sét monstra hosce homínés mihi

Quós ego quaero, quíbus me oportet hás deferre epístulas.

| CH. Quid ais? tu nunc sí forte eumpse Chármidem conspéxeris 950

Íllum quem tibi istás dedisse cónmemoras epístulas, Nórisne hominem? SY. Né tu me edepol árbitrare béluam,

• Quí quidem non novísse possim quícum aetatem exégerim.

• Án ille tam esset stúltus mihi qui mílle nummum créderet

Phílippum, quod me aurúm deferre jússit ad gnatúm suum 955

Átque ad amicum Cálliclem, quoi rem áibat mandasse híc suam?

Míhin concrederét, ni me ille et égo illum novissem ádprobe?

• CH. Énimvero ego nunc sýcophantae huic sýcophantarái volo,

Si hunc possum illo mílle nummum Phílippum circumducere,

• Quód sibi me dedísse dixit. Quem égo qui sit homo néscio 960

Néque oculis ante hunc diem umquam vídi, eine aurum créderem?

• Quoi, si capitis rés sit, nummum númquam credám plúmbeum.

• Ádgredundust híc homo mī astu. Heus, Páx, te tribus verbís volo.

SY. Vél trecentis. CH. Háben tu id aurum, quód accepsti a Chármide?

• SY. Átque etiam Phílippúm, numeratúm illíus in mensá manu, 965

Mille nummum. CH. Némpe ab ipso id áccēpisti Chármide?

cf. 495 SY. Mírum quin ab avo ejus aut proavo accēperem, qui sunt mórtui.

§ CH. Ádulescens, cedodum ístuc aurum mñhi. SY. Quod ego dem aurúm tibi?

CH. Quód te a me accepísse fassu's. SY. Áps te accepisse? CH. Íta loquor.

SY. Quís tu homo's? CH. Qui mílle nummum tibi dedi ego sum Chármides. 970

" SY. Néque edepol tu is és neque hodie is úmquam eris, auro huíc quidem.

Ábi sis, nugatór: nugari núgatori póstulas.

CH. Chármides ego súm. SY. Nequiquam herclé's: nam nihil aurí fero.

Nímis argute me óbrepisti in éapse occasiúncula:

Póstquam ego me aurum férre dixi, póst tu factu's Chármides: 975

Príus non tu is eras quam aúri feci méntionem. Níl agis:

" Prôin tute itidem ut chármidatu's, rúsum te dechár-mida.

CH. Quís ego sum igitur, sí quidem is non sum quí sum? SY. Quid id ad me áttinet?

Dúm ille ne sis quem égo esse nollo, sís mea causa quí lubet.

Príus non is eras quí eras: nunc is fáctu's quí tum nón eras. 980

CH. Áge siquid agis. SY. Quid ego agam? CH. Aurum rédde. SY. Dormitás, senex.

CH. Fássu's Charmidém dedisse aurúm tibi. SY. Scriptúm quidem.

CH. Próperas an non própere abire actútum ab his regiónibus,

Dórmitator, príus quam ego hic te júbeo mulcarí male?

SY. Quam ób rem? CH. Quia illum quem émentitu's  
ís ego sum ipsus Chármides, 985

Quém tibi epistulás dedisse aiébas. SY. Eho, quaeso,  
án tu is es?

CH. Ís enimvero sum. SY. Áin tu tandem? is ípsus-  
ne's? CH. Aio. SY. Ípsus es?

CH. Ípsus, inquam, Chármides sum. SY. Ergo ípsus-  
ne's? CH. Ipsíssumus.

Ábin, hinc ab oculís? ( SY. Enimvero séro quoniam  
huc ádvenis,

Vápulabis meo árbitratu ét novorum aedílium. ) 990

CH. Át etiam maledícis? SY. Impo, sálvos quando  
quidem ádvenis, <sup>Cum dicitur.</sup>

Dí me perdant sí te flocej fácio an periissés prius.

Égo ob hanc operam argéntum accepi: té macto infor-  
túniq. 993

Céterum qui sís, qui non sis, flóccum non intérdum.

Íbo ad illum, renúntiabo, quí mihi tris nummós dedit,

Út sciat se pérdisse. Ego ábeo. Male vive ét vale: 1000

Quí di te omnes ádvenientem péregre perdant, Chár-  
mides.

CH. Postquam ille hinc abiit, póst loquendi líbere  
Vidétur tempus vénisse atque occásio.

Jam dúdum meum ille pectus pungit áculeus, 1000

Quid illí negoti fúerit ante aedís meas.

Nam epístulae illae míhi concenturiánt metum

In córde et illut mílle nummum, quáu rem agat.

Numquam édepol temere tinnit tintinnábulum:

Nisi qui illut tractat aut movet, mutúmst, tacet. 1005

Set quis hic est qui huc in pláteam cursuram íncipit?

Lubet ópservare quíd agat: huc concéssero.

24. 266-123.

2. 194.

## STASIMUS. CHARMIDES.

ST. Stásime, fac te própere celerem, récipe te ad domínúm domum,

Né subito metus éxoriatur scápolis stultitiá tua.

*in Verg. Aen. III*  
*645 Gr 646.* Adde gradum, adproperá : (jam dudum fáctumst) quom abistí domo. 1010

Cáve sis tibi ne búbuli in te cóttabi crebrí crepent,

Si áberis ab eri quaéstione : né destiteris cúrrere.

✓ 925 Écce hominem te, Stásime, nihili : sátin in thermopólio Cón<sup>o</sup>dalium es oblítus, postquam thérmpotasti gúttu-rem ?

Récipe te et recúrre petere ré recentí. CH. Huic, quísqvis est, 1015

Gúrgulios exércitor, is hóminem hunc cursurám docet.

ST. Quíd, homo nihili, nón pudet te ? tríbusne te potériis

Mémoriae esse oblítum ? an vero, quía tu cum frugi hóminibus

Íbi bibisti, qui áb alieno fácale cohiberént manus,

Ínter eosne hominés condalium té redipisci póstulas ?

Chírruchus fuit, Cérconicus, Crímnus, Cricolabus, Cólلابus, 1021

Cóllicrepidáe, crúricrepidáe, férriteri, mastígiae :

Quórum hercle unus súrpuerit curréti cursóri solum.

CH. Íta me di ament, gráphicum furem. ST. Quíd ego quod periút petam ?

Nísi etiam labórem ad damnum ádponam epithecá insuper. 1025

Quín tu quod periút perisse dúcis ? cape vorsóriam :

Récipe te ad erum. CH. Nón fugitivost híc homo : conmemínit domi.

ST. Útinam veteres véterum mores, véteres parsimóniae

Pótius in majóre honore hic éssent quam morés mali.

CH. Di inmortales, básilica hic quidem fácinora incep-  
tát loqui: 1030

Vétera quaerit; vétera amare hunc móre majorum scias.

ST. Nám nunc mores níhili faciunt quód licet nísi quód  
lubet.

Ámbitio jam móre sanctast, liberast a légibus:

Scúta jacere fúgereque hostis móre habent licéntiam:

Pétere honorem pró flagitio móre fit. CH. Morem ín-  
probum. 1035

ST. Strénuos nunc praéterire móre fit. CH. Nequám  
quidem.

ST. Móres leges pérduxerunt já in potestatém suam,

Mágis quis sunt obnóxiosae quám parentes líberis.

Êae misere etiam ad párietem sunt fíxae clavis férreis,

Úbi malos morés adfigi nímio fuerat aéquius. ) 1040

CH. Lúbet adire atque áppellare hunc: vérum auscul-  
to pérlubens

Ét metuo, si cónpellabo, ne áliam rem occupiát loqui.

ST. Néque istis, quicquam lége sanctumst: léges mori  
sérviunt,

Móres autem rápere properant quá sacrum qua púpli-  
cum.

CH. Hércle istis malám rem magnam móribus dig-  
númst dari. 1045

4.750. ST. Nón hoc puplice ánimu advorti<sup>8</sup> nam íd genus  
hominu hóminibus

Únivorsis ést advorsum atque ómni populo mále facit.

Mále fidem servádo illis quoque ábrogant etiám fidem,

Quí nil merití: quíppe eorum ex ingénio ingeniam ho-  
rúm probant.

Síquoí mutuóm quid dederis, fít pro proprio pérdi-  
tum: 1050

Quóm repetas, inimícum amicum invénias benefactó  
tuo.

\* \* \* \* \*

Máge si exigere occúpias, duarum rerum exoritur óptio:

Vél illud quod credíderis perdas vél illum amicum amiseris.

Hóc qui venerít mi in mentem? ré conmonitus súm modo.

CH. Méus est hic quidem Stásimus servos. ST. Nam égo talentum mútuom 1055

Quoí dederam, talénto inimicum mi émi, amicum vén-didi.

Sét ego sum insipiéntior qui rébus curem púplicis Pótius quam, id quod próximumst, meo térgo tutelám geram:

Éo domum. CH. Heus tu, asta ílico: audi, heús tu. ST. Non sto. CH. Té volo.

ST. Quíd, si egomet te vélle nollo? CH. Ah nímium, Stasime, saéviter. 1060

ST. Émere meliust quoí ímperes. CH. Pól ego émi at-que argentúm dedi:

Sét si non dicto aúdiens est, quíd ago? ST. Da mag-núm malum.

CH. Béne mones: ita fúcere certumst. ST. Nísi qui-dem es obnóxius.

CH. Sí bonust, obnóxius sum: sín secust, faciam út mones.

ST. Quíd id ad me attinét bonisne sérvís tu utare án malis? 1065

CH. Quía boni malíque in ea re párs tibist. ST. Par-tem álteram

Tíbi permitto, illam álteram aput me, quód bonist, ad-pópito.

CH. Sí eris meritus, fiet. Respice húc ad me: ego sum Chármides.

ST. Hém, quis est qui méntionem homo hóminis fecit óptumi?

CH. Ípsus homo optumúst. ST. Mare, terra, caélum,  
di, vostrám fidem, 1070

Sátin ego oculis pláne video? éstne hic an non ést? is  
est.

Cérte is est, is ést profecto. O mí ere exoptatíssume,  
Sálve. CH. Salve, Stásime. ST. Salvom té. . . CH. *Cl. 7<sup>m</sup>*  
Scio et credó tibi.

Sét omitte alia: hoc míhi responde: líberi quíd agúnt  
mei

Quós reliqui hic fílium atque fíliam? ST. Vivónt va-  
lent. 1075

CH. Némpe uterque? ST. Utérque. CH. Di me sál-  
vom et servatúm volunt.

Cétera intus ótiose pércontabor quae volo:

Êamus intro: séquere. ST. Quonam té agis? CH.  
Quonam nísi domum?

ST. Hícine nos habitáre censes? CH. Úbinam ego ali-  
bi cénseam?

ST. Jám. . . CH. Quid jam? ST. Non súnť nostrae  
aedes ístaec. CH. Quid ego ex te aúdio? 1080

ST. Véndidit tuus gnátus aedis.. CH. Périi. ST. Prae-  
sentáriis

Árgenti minís numeratis.. CH. Quót? ST. Quadra-  
ginta. CH. Óccidi.

Quís eas emit? ST. Cállicles, quói tûam rem conmen-  
dáveras:

Ís habitatum huc cónmigravit nósque exturbavít fo-  
ras.

CH. Úbi nunc filiús meus habitat? ST. Híc in hoc po-  
stículo. 1085

CH. Mále disperii. ST. Crédidi aegre tíbi id, ubi au-  
dissés, fore.

CH. Égo miser summís periclis súm per maria máxuma  
Véctus, capitalí periclo pér praedones plúrumos  
Mé servavi, sálvos redii: núnc hic disperíi miser

Própter eosdem quórum causa fui hác aetate exérci-  
tus: 1090

Adimit animam mi aégritudo: Stásime, tene me. ST.  
Visne aquam

Tibi petam? ( CH. Res quom ánimam agebat, túm esse  
offusam opórtuit.)

CALLICLES. CHARMIDES. STASIMUS.

CA. Quid hoc híc clamoris, aúdio ante aedís meas?

CH. O Cállices, O Cállices, O Cállices,  
Qualíne amico méa commendaví bona? 1095

CA. Probo ét fideli et fído et cum magná fide:  
Et sálve et salvom te ádvenisse gaúdeo.

\* \* \* \* \*  
\* \* \* \* \*  
\* \* \* \* \*

CH. Credo, ómnia istaec sí ita sunt ut praédicas.  
Set quís istest tuus ornátus? CA. Ego dicám  
tibi:

Thensaúrum ecfodiebam íntus dotem filiae 1100  
Tuae quae daretur.) Sét íntus narrabó tibi  
Et hóc et alia: séquere. CH. Stasime. ST. Hem.

CH. Strénue

Curre ín Piraeum atque únun curriculúm face.  
Vidébis jam illic návem qua advectí sumus.

Jubéto Sagariónem quae imperáverim 1105

Curáre ut eferántur, et tu itó semul.

Solutumst portitóri jam portórium.

ST. Nihil ést morae. CH. Cito ámbula: actutúm  
redi.

ST. Illic sum atque hic sum. CA. Séquere tu hac  
me intró. CH. Sequor.

ST. Hic méo ero amicus sólus firmus réstitit 1110  
Neque démutavit ánimum de firmá fide,  
Quamquám labores múltos ob rem et líberos  
Apséntis mei eri eum égo cepisse cénseo.  
Set hic únus, ut ego súspicor, servát fidem.





## ACTUS V.

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### LUSITELES.

Hic homóst omnium hominum præcipuos, 1115  
Voluptátibus gaudiisque ántepotens.

Ita cómmoda quae cupio éveniunt,

Quod agó subit, adsecué sequitur :

Ita gaúdijs gaudium súppeditat. 1119

Módo me Stasimus Lésbonici sérvos convenit domi :

Ís mihi dixit súum erum peregre huc ádvenisse Chár-  
midem.

Núnc mi is propere cónveniundust, út quae cum ejus  
fílio

Égi ei rei patér sit fundus pótiór. Eo ego : sét fores  
Haé sonitu suó moram mihi óbjiciunt incómmode.

---

### CHARMIDES. CALLICLES. LUSITELES.

CH. Néque fuit neque erít neque esse usquam hóminem  
terrarum árbítror, 1125

Quójus fides fidéлитasque amicum erga aequiperét tuam :  
Nam éxaedificavísset me ex hisce aédibus, apsqúe té  
foret.

CA. Siquid amicum ergá bene feci aut cónsului fidéli-  
ter,

Nón videor meruísse laudem, cúlpa caruisse árbítror.

Nám beneficium hómini proprium quód datur, prosum  
perit : 1130

- Quód datum utendúmst, repetúndi id cópiast, quandó velis.

CH. Ést ita ut tu dícis. Set ego hoc néqueo mirarí satis  
Éum sororem déspondisse suam ín tam fortem fámiliam.

CA. Lúsiteli quidém Philtonis filio. LU. Enim me nó-  
minat.

CH. Fámiliam optumam ócupavit. LU. Quid ego  
cesso hos cónloqui? 1135

Sét maneam etiám, opínor: namque hoc cómmodum  
órditúr loqui.

\* \* \* \* \*  
\* \* \* \* \*  
\* \* \* \* \*

CH. Váh. CA. Quid est? CH. Oblítus intus dúdum  
tibi sura dícere:

Módo mi advenientí nugator quídám occessit óbviám,  
Nímis pergraphicus sýcophanta. Is mílle nummum se  
aúreum 1139

Méo datu tibi férre et gnato Lésbonico aibát meo:

Quem égo nec qui esset nóram neque eum ante úsquám  
conspexí prius.

Sét quid rides? CA. Meo ádlegatu vénit, quasi qui au-  
rúm mihi

Férret aps te quód darem tuæ gnátae dotem: ut fílius  
Túus, quando illi a mé darem, esse adlátum id aps te  
créderet

Neú qui rem ipsam pósset intellégere, thensaurúm  
tuum 1145

Mé penes esse, atque á me lege pópuli patrjum pósceret.

CH. Scíte edepol. CA. Megarónides conmúnis hoc  
meus ét tuus

Bénevolens conméntast. CH. Quin conlaúdo consil-  
ium ét probo.

" LU. Quid ego ineptus, dúm sermonem véreor inter-  
rúmpere,

Sólus sto nec quód conatus sum ágere ago? homines  
cónloquar. 1150

CH. Quís hic est qui huc ad nós incedit? LU. Chár-  
mídem socerúm suum

Lúsiteles salútat. CH. Di dent tíbi, Lusiteles, quae  
velis.

CA. Nón ego sum salúte dignus? LU. Ímmo salve,  
Cállicles.

Húnc priorem aequómst me habere: túnica propior  
pállíost.

CA. Dêos deasque vólo consilia vóstra recte vórtere.

CA. Fíliam meam tíbi desponsam esse aúdio. LU.  
Nisi tú nevis. 1156

CH. Immo hau nóllo. LU. Spónden tu ergo tûam  
gnatam uxorém mihi?

CH. Spóndeo et mille aúri Phílippum dótis. LU. Do-  
tem níl moror.

CH. Si ílla tibi placét, placenda dós quoquest quam  
dát tibi.

Póstremo quod vis non duces, nísi illud quod non yís  
feres. 1160

CA. Jús hic orat. LU. Ímpetrabit te ádvocato atque  
árbítro.

Ístac lege filiam tuam spónden mi uxorém dari?

CH. Spóndeo. CA. Et ego spóndeo itídem. LU. O  
sálvete adfinés mei.

CH. Átque edepol sunt rés quas propter tíbi tamen  
suscénsui.

LU. Quíd ego feci? CH. Mèum corrumpi quía per-  
pessu's filium. 1165

LU. Si íd mea voluntáte factumst, ést quod mihi sus-  
cénseas.

\* \* \* \* \*

Sét sine me hoc aps te ímpetrare quód volo. CH.  
Quid id ést? LU. Scies:

Síquid stulte fécit, ut ea míssa facias ómnia.

Quíd cassas capút? CH. Cruciatur cór mi et metuo.

LU. Quídnam id est?

CH. Quóm ille itast ut eum ésse nollo, id crúciór: me-  
tuo, sí tibi 1170

Dénegem quod me óras, ne me léviorém erga té putes.

Nón gravabor: fáciam ita ut vis. LU. Próbus es: eo  
ut illum évocem.

CH. Míserumst mále proméríta: ut mérita sínť si ulcisci  
nón licet.

LU. Áperite hoc, aperíte propere et Lésbonicum, sí do-  
mist,

Évocate: ita súbitumst propere quód eum conventúm  
volo. 1175

LESBONICUS. LUSITELES. CHARMIDES. CALLICLES.

LE. Quís homo tam tumúltuoso sónitu me exivít foras?

LU. Bénévolens tuus átque amicust. LE. Sá-tine sal-  
vae? díe mihi.

LU. Récte: tuum patrém redisse sálvom peregre gaú-  
deo.

LE. Quís id ait? LU. Ego. LE. Tún vidisti? LU.  
Et túte item videás licet.

LE. Ó pater, patér mi, salve. CH. Sálve multum,  
gnáte mi. 1180

LE. Síquid tibi, patér, laboris. . . CH. Níhil evenit, né  
time:

Béne re gesta sálvos redeo. Sí tu modo frugi ésse vis,  
Haéc tibi pactast Cálliclétis fília. LE. Ego ducám,  
pater,

Ét eam et siquam aliám jubebis. CH. Quámquam tibi  
suscénsui,

Miseria una uní quidem hominist ádfatim. CA. Immo  
huíc parumst: 1185

Nám si pro peccátiſ centum dúcat uxoreſ, parumst.

LE. Át jam poſthac témporabo. CH. Dicis, ſi faciés  
modo.

LU. Númquid cauſaeſ quín uxorem crás domum du-  
cam? CH. Óptumumst.

Tú in perendinúm paratuſ ſiſ ut ducas. CANTOR.  
Plaúдите.



**T. MACCI PLAUTI**  
**RUDENS.**



## ARGUMENTUM.

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Reti piscator vídulum extraxít mari,  
Ubi cránt erilis fíliae crepúndia,  
Dominum ád lenonem quae subrepta vénerat.  
Ea súipte inprudens ín clientelám patris  
Naufrágio ejecta dévenit: cognóscitur  
Suóque amico Plésidippo júngitur.

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## PERSONAE.

ARCTURUS PROLOGUS  
SCEPARNIO SERVOS  
PLESIDIPPUS ADULESCENS  
DAEMONES SENEX  
PALAESTRA MULIER  
AMPELISCA MULIER  
PTOLEMOCRATIA SACERDOS  
PISCATORES  
TRACHALIO SERVOS  
LABRAX LENO  
CHARMIDES SENEX  
LORARII  
GRIPUS PISCATOR  
CANTOR



Jove.

## PROLOGUS.

### ARCTURUS.

Qui géntis omnis máriaque et terrás movet,  
Ejús sum civis cívitate caélitum.  
Ita sum út videtis spléndens stella cándida,  
Signúm quod semper témpore exoritúr suo  
Hic átque in caelo. Nómen Arcturóst mihi. 5  
Noctú sum in caelo elárus atque intér deos,  
Intér mortalis ámbulans intérdius.  
Et ália signa dé caelo ad terram áccidunt:  
Quist ímperator dívom atque hominum Júppiter,  
Is nós per gentis híc alium alia dísparat, 10  
Hominúm qui facta, móres, pietatem ét fidem  
Noscámus, ut quemque ádjuvet opuléntia.  
Qui fálsas litis fálsis testimóniis  
Petúnt quique in jure ábjuránt pecúniam,  
Eorúm referimus nómina excripta ád Jovem. 15  
Cotídie ille scít quis hic quaerát malum.  
Qui hic lítem apisci póstulant perjúrio  
Malí, res falsas qui ímpetrant aput júdicem,  
Iterum ílle eam rem júdicatam júdicat:

Majóre multa múltat quam litem aúferunt. 20

Bonós in aliis tábulis excriptós habet.

Atque hóc scelesti illi ín animum inducúnt suum,

Jovem sé placare pósse donis, hóstiis :

Et óperam et sumptum pérdunt. Id eo fit, quia :

Nihil éi acceptumst á perjuris súplici. 25

Facílius siqui píus est a dis súpplicans

Quam quí scelestust ínveniet veniám sibi.

Idcirco moneo vós ego hoc, qui estís boni

Quique aétatem agitis cúm pietate et cúm fide :

Retinéte porro, póst factum ut laetémini. 30

Nunc, húc qua causa véni, argumentum éloquar.

Primúmdum huic esse nómen urbi Díphilus

Cyrénas voluit. Íllic habitat Daémones

In agro átque villa próxuma proptér mare,

Senex qui húc Athenis éxul venit, haú malus. 35

Neque is ádeo propter málitiam patriá caret,

Set dum álios servat, se ínpedivit ínterim :

Rem béne paratam cómitate pérdidit.

Huic fília olim vírgo periit párvola :

┐ Eam dé praedone vír mercatur péssumus : 40

└ Is eam húc Cyrenas léno advexit vírginem.

┐ Aduléscens quidam cívis hujus Átticus

Eam vídit ire e lúdo fidicinó domum.

Amáre occepit : ád lenonem dévenit,

Minís triginta síbi puellam déstinat 45

Datque árrabonem et júrejurando ádligat.

Is léno, ut se aequomst, flócci non fecít fidem

Neque quód juratus ádulescenti díxerat.

Erát ei hospes pár sui, Siculús senex

Sceléstus Agrigéntinus, urbis próditor : 50

Is illús laudare ínfít formam vírginis

Et áliarum itidem quae éjus erant muliérculae.

Ínfít lenoni suádere, ut secúm semul

Eat ín Siciliam : ibi ésse homines voluptários

Dicít : ibi eum potésse fieri dívitem. 55  
 Ibi ésse quaestum máximum meretrícibus.  
 Persuádet. Navis clánculum condúctur.  
 Quidquíd erat, noctu in návem conportát domo  
 Leno : ádulescenti, quí puellam ab eo émerat,  
 Ait sése Veneri velle votum sólvare 60  
 (Id híc est fanum Véneris) et eo ad prándium  
 Vocávit adulescéntem huc. Ipse hinc fílico  
 Navém conscendit, ávehit meretrículas.  
 Aduléscenti alii nárrant ut res gésta sit : [venit,  
 Lenónem abisse. Ad pórtum quom adulescéns  
 Illórum navis lónge in altum apscésserat. 66  
 Ego quóniam video vírginem asportárier,  
 Tetuli ét auxilium et lénoni exitiúm semul :  
 Incrépui hibernum et flúctus movi máritimos. 69  
 Nam sígnum Arcturus ómnium sum acérrimum :  
 Veheméns sum exoriens, quom óccido veheméntior.  
 Nunc ámbo in saxo, léno atque ejus hospés, semul  
 Sedént ejecti : návis confractást eis.  
 Illa aútem virgo atque áltera itidem ancíllula  
 De návi timidæ désuluerunt ín scapham. 75  
 Nunc éas ab saxo flúctus ad terrám ferunt,  
 Ad víllam illius, éxul qui ibi habitát senex,  
 Quojs déturbavit véntus tectum et tégulas.  
 Et sérvos illic est éjus qui egreditúr foras.  
 Adulésceus huc jam advéniet, quem vidébitis, 80  
 Qui illám mercatust de lenone vírginem.  
 [Valéte, ut hostes vóstri diffidánt sibi.





## A C T U S I.

SCEPARNIO. PLESIDIPPUS (CUM TRIBUS ADULESCENTIBUS). DAEMONES.

SC. Pro di inmortales, tēpestatem quōjus modi  
Neptūnus nobis nōcte hac misit prōxuma.

Detēxit ventus vīllam: quid verbīs opust? 85

Non vētus fuit, verum Alcūmena Eurípidi:

Ita omnis de tecto dēturbavit tégulas:

Inlústriores fēcit fenstrasque indidit.

PL. Et vós a vōstris ábduxi negótiis

Neque id processit, quā vos duxi grátia: 90

Nequīvi ad portum lénonem prehéndere.

Set mēa desidia spēm deserere nólui:

Eo vós, amici, dētīnui diútius.

Nunc hūc ad Veneris fānum venio vísere,

Ubi rēm divinam sé facturum díxerat. 95

SC. Si sápiam, hoc quod me mántat concinném lutum.

PL. Prope me híc nescio quis lóquitur. DÆ.  
Heus, Scepárnio.

SC. Qui nōminat me? DÆ. Quí pro te argentúm dedit.

SC. Quasi mé tuum esse sérvom dicas, Daémones.

DÆ. Luto úsust multo, múltam terram cónfode.

Villam íntegundam íntéllego totám mihi: 101

Nam núnc perlucet éa quam cribrum crébrius.

PL. Patér, salveto tu ámboque adeo. DÆ. Sál-  
vos sis.

SC. Set utrúm tu masne an fémina's, qui illúm pa-  
trem

Vocés? PL. Vir sum equidem. DÆ. Quaére,  
vir, porró patrem: 105

Ego filiolum olim unam hábui, eam unam pérddi.

Virile secus numquam úllum ego habui. PL. At  
dí dabunt.

SC. Hem, tíbi quidem hercle, quísku es, magnúm  
malum,

Qui orátione hic óccupatos óccupes.

PL. Istícine vos habitátis? SC. Quid tu id quac-  
ritas? 110

An quó furatum vénias vestigás loca?

PL. Pecúliosum esse áddecet servom ádprobe,

Quem eró praesente hau praétereat orátio,

Aut qui ínclementer dícat homini líbero.

SC. Et ínpudicum et ínpudentem hominem ádde-  
cet, 115

Moléstum ultro adveníre ad alienám domum,

Quoi débeatur níl. DÆ. Tace, Scepárnio.

Quid opúst, adolescens? PL. Ístic infortúnium,

Qui praéfestinet úbi erus adsit praéloqui.

Set nísi molestumst, paúcis percontárier 120

Volo ego éx te. DÆ. Dabitur ópera, atque in ne-  
gótio.

SC. Quin tu ín paludem is éxicasque harúndinem,

Qui pértegamus víllam, dum sudúmst. DÆ. Tacc.

Tu síquid opus est díce. PL. Dic quod té rogo:

Ecquém tu hic hominem críspum, incanum víderis,

Malúm, perjurum, pálpatozem. DÆ. Plúrumos:

Nam própter ejus modi égo viros vivó miser. 127

PL. Hic díco, in fanum Véneris qui muliérculas  
 Duas sécum adduxit quíque adornarít sibi  
 Ut rém divinam fáciat, aut hodie aút heri. 130

DÆ. Non hércle, adulescens, jam hós dies conplús-  
 culos

Quemquam ístic vidi sácrificare: néque potest  
 Clam mé esse, siqui sácrificat. Sempér petunt  
 Aquam hínc aut ignem aut váscula aut cultrum  
 aút veru

Aut aúlam extarem aut áliquíd: quid verbís  
 opust? 135

Venerí paravi vása et puteum, nón mihi.  
 Nunc íntervallum jam hós dies multós fuit.

PL. Ut vérba praehibes, mé perisse praédicas.

DÆ. Meá quidem hércle caúsa salvos síis licet.

SC. Heus tú, qui fana véntris causa círcumis, 140  
 Jubére meliust prándium ornarí domi.

Fortásse tu huc vocátus es ad prándium:

Ille quí vocavit, núllus venit? PL. Ád modum.

SC. Nullúmst periculum te hínc ire inpransúm do-  
 mum.

Cererém te meliust quám Venerem sectárier: 145  
 Amóri haec curat, trítico curát Ceres.

PL. Delúdicavit mé ille homo indignís modis.

DÆ. Pro di ínmortales, quíd illuc est, Scepárnio,  
 Hominúm secundum lítus? SC. Ut mea opíniost,  
 Proptér viam illi súnť vocati ad prándium. 150

DÆ. Qui? SC. Quía post cenam, crédo, laverúnt  
 heri:

Confrácta navis ín marist illís. DÆ. Itast.

SC. At hércle nobis vílla in terra et tégulae.

DÆ. Hui,

Homúnculi quanti éstis: ejecti út natant. 155

PL. Ubi súnť ei homines, ópsecro? DÆ. Hac ad  
 dexteram:

Vidén secundum lítás? PL. Video: séquimini.  
 Utinam ís sit quem ego quaéro, vir sacérrumus.  
 Valéte. SC. Si non móneas, nosmet méminimus.  
 Set ó Palaemon, sáncte Neptuní comes, 160  
 Quique Hérculis sociénus esse díceris [liérculas  
 Quod fácinus video? DÆ. Quid vides? SC. Mu-  
 Videó sedentis ín scapha solás duas.  
 Ut ádflictantur míserae. Euge, euge, pérbene,  
 Ab sáxo avortit flúctus ad litús scapham. 165  
 Nequé gubernator úmquam potuit réctius.  
 Non vídisse undas mé majores cénseo.  
 Salvae sunt, si illos flúctus devitáverint.  
 Nunc núnc periculúmst: ejecit álteram.  
 Viden álteram illam ut flúctus ejecit foras? 170  
 At ín vadost: jam fáciie enabit. Eúgepae:  
 Salvást: evasit éx aqua: jam in lítores.  
 Desúluit haec autem áltera ad terram é scapha.  
 Ut praé timore in génua in undas cóncidit.  
 Surréxit: horsum sí capessit, sálva rest: 175  
 Set déxtrovorsum avórta it in malám crucem.  
 Hem,  
 Errábit illaec hódie. DÆ. Quid id refért tua?  
 SC. Si ad sáxum, quo capéssit, ea deorsúm cadit,  
 Errátionis fécerit compéndium. 180  
 DÆ. Si tú de illarum cénaturus vésperi's,  
 Illís curandum cénseo, Scepárnio:  
 Si apud méd essuru's, míhi dicari operám volo.  
 SC. Bonum aéquomque oras. DÆ. Séquere me  
 hac ergó. SC. Sequor.



## PALAESTRA.

Nímio pol hominúm fortunae mínus multo miseraé me-  
morantur 185

\* \* \* \* \* éxperiundo is dátur acerbum \* \* \* \* \*  
Hóc deo conplácitumst, med hoc órnatu ornatam ín re-  
giones

Ésse incertas tímídám ejectám? hancíne ego ad rem  
nátam miseram

Mé memorabo? hancíne ego partem cápío ob pietatém  
praecipuam?

Nam hoc mi haú sit labóri labórem hunc potíri, 190

Si me érga paréntis aut dēos inpiárim:

Set íd si paráte curávi ut cavérem,

Tum mi hóc indecóre, inmodéste datís di.

Nam quíd habebunt pósthac insígne inpií,

Si ad hunc modumst honós aput vos ínnoxíis? 195

Nam mé si fecísse aut paréntis sciám

Sceléste, mínus nunc me míserer.

Set erí me sollicitát scelus, ejus mé habet inpietás male:

Is ómnia perdidit ín mari: haec ejus súnť bonorum ré-  
liquiae.

Étiam quae vécta mecum ín scaphast semul, 200

Flúctuom vi éxcidit: égo nunc sola sum.

Quaé mi si sálva saltém foret, labos

Lénior éssét hic éjus opera mihi.

Nunc quám spem aut opem aút consilí quid capés-  
sam

Ita híc sola sólís locís conpotíta? 205

Hic sáxa sunt, hic máre sonat, nec mi óbviám homo  
quisquám venit.

Hóc quod indúta sum súmmae opes óppido:

Néc cibo néc loco técta quo sim scio.

Quaé mihist spés qua me vívere velím?

Néc loci gnára sum nécdum hic umquám fui. 210

Sáltem ego aliquém velim quí mihi ex hís locis  
 Áut viam aut sémitam mónstret: ita núnc  
 Háe an illác eam, incérta sum cónsili:  
 Néce prope usquam híc quidem cúltum agrum cón-  
 spicor.  
 Álgor, errór, pavor mémbra mi omnía tenent. 215  
 Háec hauscitis, méi parentes, mé nunc miseram ita ésse  
 uti sum:  
 Líbera ego prognáta fui máxume, nequíquam fui.  
 Numquí minus nunc séruio, quam sí forem conserva-  
 náta?  
 Neque quícquam umquam is id prófuit, qui mé sibi  
 eduxérunt.

AMPELISCA. PALAESTRA.

AM. Quid mihi meliust, quíd magis in remst, quám  
 corpore vitam út secludam? 220  
 Íta male vivo atque íta mi multae in péctore sunt cu-  
 rae éxanimales:  
 Íta res sordent: vítae hau parco: pérdidi spem qua  
 me óblectabam.  
 Ómnia jam circúmcuravi atque ómnis latebras pérrep-  
 tavi  
 Quaérere conservám voce, oculis, aúribus, ut pervésti-  
 garem.  
 Néque eam usquam inveniό neque quo eam néque qua  
 quaeram eám consultumst, 225  
 Néque quem rogitem réspedes quemquam interea  
 hic hóminem invenio.  
 Néce magis solae térrae solae súnť quam haec sunt loca  
 atque haé regiones.  
 Néque si vivit eám viva umquam quín vivam inveniám  
 desistam.

PA. Quója prope me hic vóx sonat? AM. Pertímui,  
quis loquitúr prope?

PA. Bona Spés, opsecró, 230  
Subvénta mihí.

AM. Múlier est, múliebris vóx ad aurís mihí  
Vénit: tune éximes míseram me ex hóc metu?

PA. Cérto vox múliebris tétigit aurís meas:  
Num Ámpelisca ópsecrost? AM. Tén, Palaestra,  
aúdio? 235

PA. Quín voco, ut me aúdiat, nómine illám suo?  
Ámpelisca. AM. Hém, quis est? PA. Égo. AM.  
Palaestráne? PA. Sum.

AM. Dic ubi's? PA. Pól ego nunc ín malis plú-  
rumis.

AM. Sócia sum néc minor párs meast quám tua.  
Sét videre éxpeto té. PA. Mihi's aémula 240

AM. Cónsequamúr gradu vócem: ubi's? PA.  
Écce me:

Áccede ad me áttque adi cónta. AM. Fit sédulo.  
PA. Cédo manum. AM. Áccipe. PA. Vívín?  
dic ópsecro.

AM. Tú facis mé quidem vívere ut núnc velim,  
Quóm mihi té licet tángere. Ut víx mihi 245

Crédo ego hoc, té tenere. Ópsecro, amplécterc,  
Spés mea: ut me ómnium jám laborúm levas.

PA. Ócupas praéloqui, quae mist orátio.

Núnc abire hínc decet nós. AM. Quo amabo sibi-  
mus?

PA. Lítus hoc pérsequamúr. AM. Sequor quó  
lubet. 250

PA. Sícline hic cum úvida véste grassábimur?

AM. Hóc quod est íd necessáriumst pérpeti.

Sét quid hoc opsecróst? PA. Quid est? AM. Vi-  
désne amabo hoc fānum? PA. Ubist?

AM. Ad dēxteram. PA. Videór decorum dís locum  
tuérier.

AM. Hau lónge abesse opórtet homines hínc ; ita hic  
lepidúst locus. 255

Quísquis deus est, véneror ut nos éx hac aerumna  
éximat,

Míseras, inopes, aérumnosas áliquo ut auxilio ádjuvet.

SACERDOS. PALAESTRA. AMPELISCA.

SA. Qui súnť, qui a patróna precés mea expetés-  
sunt ?

Nam vóx me precántum huc forás excitávit.

Bonam átque opsequéntem deam átque haut gra-  
vátam 260

Patrónam execúntur benígnamque múltum.

PA. Jubémus te sálvere, máter. SA. Salvéte,

Puélłae. Set únde huc

Íre vos cum ívida véste dicam, ópsecro,

Tam maéstiter vestítas ? 265

PA. Ílico hínc ímus hau lóngule ex hóc loco :

Vérum longe hínc abest, únde advectae húc sumus.

SA. Némpe equo lígneo pér vias caérulas

Éstis vectae ? PA. Ád modum. SA. Ergo aéquius  
vós erat

Cándidatás venire hóstiatásque : ad hoc 270

Fánum ad istúnc modum nón venirí solet.

PA. Quae ne ejectae é mari símus ambae, ópsecro,

Únde nos hóstias ágere voluísti huc ?

Núnc tibi ampléctimur génua egentés opum,

Quae ín locis nésciis néscia spé sumus,

Úť tuo récipias técto servésque nos,

Míseriarúmque te ambárum uti mísercat,

. Quibús nec locúst ullus nec spes paráta,

Neque hóc quod vidés ampliús nobis quícquamst.

SA. Manús mihi date, éxurgite á genibus ámbae :  
 Miséricordiór nulla mést feminárum. 281  
 Set haéc pauperés sunt, inopés res, puéllae :  
 Egomét vix meam vítam coló : Veneri cíbo  
 Meó servió. AM. Veneris fánum, opsecro, hóc est ?  
 SA. Fatébor : ego hujús clueo fáni sacérdos. 285  
 Verúm quidquid ést comitér fiet á me,  
 Quoad cópia valébit.  
 Ite hác mecum. PA. Amíce benígneque honórem.  
 Máter, nostrum habés. SA. Oportet.





## ACTUS II.

### PISCATORES.

Omnibus modis qui pauperes sunt homines miseri vi-  
vont, 290

Praesertim quibus nec quaestus est nec artem didicere  
ullam.

Necessitate quidquid est domi id sat est habendum.

Nos jam de ornatu propemodum ut locupletes simus  
scitis.

Hisce hami atque haec harundines sunt nobis quaestu  
et cultu.

Cotidie ex urbe ad mare huc prodimus pabulatum. 295

Pro exercitu gymnastico et palaestrico hoc habemus:

Echinos, lopadas, ostreas, balanos captamus, conchas,

Marinam urticam, musculos, plagusias striatas.

Post id piscatum hamatilem et saxatilem adgredimur,

Cibum captamus e mari. Si eventus non evenit 300

Neque quicquam captumst piscium, salsi lautique pure

Domum redimus clanculum, dormimus incenati.

Atque ut nunc valide fluctuat mare, nulla nobis spes est:

Nisi quid concharum capsimus, cenati sumus profecto.

Nunc Venerem hanc veneremur bonam, ut nos lepide  
adiverit hodie. 305

## TRACHALIO. PISCATORES.

TR. Animum ádvorsavi sédulo, ne erum úsquam prae-  
terírem :

Nam quóm modo exhibát foras, ad pórtum se aibat íre :  
Me huc óbviám jussít sibi veníre ad Veneris fānum.

Set quós perconter cómmode eccos vídeo astare : adíbo.  
Salvéte fures máritumi, conchítae atque hamiótae, 310  
Famélica hominum nátio. Quid ágitis ? ut perítis ?

PL. Ut píscatorem aequómst, fame sitíque speque.

TR. Ecquémnam

Hodie ádulescentem strénua facié, rubicundum, fórtem,  
Ingénuom, dum hic astátis vos, vidístis huc veníre,  
Qui trís secum homines dúceret chlamydátos cum ma-  
chaéris ? 315

PL. Nullum ístac facie, ut praédicas, venísse huc sci-  
mus. TR. Écquem

Recálvom ac siloném senem, statútum, ventriósum,  
Tortís superciliís, contracta frónte, frauduléntum,  
Deorum ódium atque hominum, málum, mali vití pro-  
brique plénium, 319

Qui dúceret muliérculas duas sécum satis venústas ?

PL. Cum istíus modi virtútibus operísque natus quí sit,  
Eum quidem ád carnificemst aéquius quam ad Véné-  
rem conmeáre.

TR. At sí vidistis, dícite. PL. Huc profécto nullus vé-  
nit.

Valé. TR. Valet. Crédidi : factúmst quod suspicá-  
bar :

Data vérba ero sunt : léno abit sceléstus exulátum. 325  
In návem ascendit, múlieres avéxit : ariolús sum.

Is húc erum etiam ad prándium vocávit, sceleris sé-  
men.

Nunc quíd mihi meliust, quam flico hic erum ópperiar  
dum véniat ?

Eadem ópera, Veneria haec sacerdos síquid ampliús  
scit,  
Si vídero, exquisívero: faciét me certiórem. 330

AMPELISCA. TRACHALIO.

AM. Intéllego: hanc quae próxuma hic est vília Ve-  
neris fãno  
Pulsáre jussisti átque aquam rogáre. TR. Quoja ad  
aúris  
Vox mi ádvólavit? AM. Ópsecro, hic quis lóquitur?  
quem ego vídeo?  
TR. Estne Ámpelísca haec, quae foras e fãno egredi-  
tur? AM. Éstne hic  
Trachálio, quem cónspicor, calátor Plesidíppi? 335  
TR. Eást. AM. Is est: Trachálio, salvé. TR. Salve,  
Ámpelísca:  
Quid tú agis? AM. Aetatem haú malam male. TR.  
Mélius omináre.  
AM. Verum ómnis sapientís decet conférre et fabulári.  
Set Plésidippus túus erus ubi amábost? TR. Heia véro,  
Quasi nón sit intus. AM. Néque pol est neque húc  
quidem ullus vénit. 340  
TR. Non vénit? AM. Vera praédicas. TR. Non ést  
meum, Ámpelísca.  
Set quám mox coctumst prándium? AM. Quod prán-  
dium, opsecró te?  
TR. Nempe rém divinam fácitis hic? AM. Quid sóm-  
nias, amábo?  
TR. Certe húc Labrax ad prándium vocávit Plesidíp-  
pum,  
Erum méum erus voster. AM. Édepol hau miránda  
facta dícis: 345

Si dêos decepit ét homines, lenónum more fécit.

TR. Non rém divinam fãcitis hic vos néque erus?

AM. Arioláre.

TR. Quid tú agis igitur? AM. Éx malis multís metu-  
que súmmo

Capitálíque ex perículo orbas aúxilíque opúmque huc  
Recépít ad se Véneria haec sacérdos me et Palaéstram.

TR. An híc Palaestrast, ópsecro, erí mei amica? AM.

Cérto.

351

TR. Inést lepos in núntio tuo mágnus, mea Ampelísca.  
Set istúc periculum pérlubet quod fúerit vobis scíre.

AM. Confráctast, mi Trachálio, hac nócte navis nóbis.

TR. Quid, návis? quae istaec fãbulast? AM. Non aú-  
divisti, amábo,

355

Quo pácto leno clánculum nos hínc avehere vóluit  
In Siciliam et quidquíd domi fuit ín navem inposívit?

Ea núnc perierunt ómnia. TR. O Neptúne lepide,  
sálve:

Ne te áleator núllus est sapiéntior. Profécto

Nimis lépide jecistí bolum: perjúrum perdidísti. 360

Set núnc ubist lenó Labrax? AM. Periút potando,  
opínor:

Neptúnus magnis póculis hac nócte eum invitávit.

TR. Credo hércle, anancaeó datum quod bíberet. Ut  
ego amó te,

Mea Ámpelísca: ut dúlcis es: ut múlta dicta dícis.

Set tu ét Palaestra quó modo salvae éstis? AM. Sci-  
bis fãxo.

365

De návi timidae ambae ín scapham insulúimus, quia  
vidémus

Ad sáxa navem férrier: properáns exolvi réstem,

Dúm illí timent. Nos cúm scapha tempéstas dextro-  
vórsum

Différt ab illis. Ítaque nos ventísque fluctibúsque 369  
Jactátae exemplis plúrumis miseraé perpetuam nóctem

\* \* \* \* \*

Vix hódie ad litus pértulit nos véntus exanimátas.

TR. Noví, Neptunus íta solet : quamvís fastidiósus

Aedílis est : siquae ínprobæ sunt mérces, jactat ómnis.

AM. Vae cápiti atque aetatí tuæ. TR. Tuó, mea Ampelísca. 375

Sciví lenonem fácere istuc quod fécit : sæpe díxi.

Capíllum promittam óptimumst, occúpíamque ariolári.

AM. Cavístin ergo tu átque erus ne abíret, quom scibátis?

TR. Quid fáceret? AM. Si amabát, rogas quid fáceret? adserváret

Dies nóctisque : in custódia esset sémper. Verum ecástor 380

Ut málti fecit : íta probe curávit Plesidíppus.

TR. Quor tu ístuc dicis? AM. Rés palamst. TR. Scin tu? étiam qui it lavátum

In bálineas, quom ibi sédulo sua véstimenta sérvat,

Tam súbrupíuntur : quíppe qui quem illórum opservat fálsumst :

Fur fácale quem opservát videt : custós qui fur sit nés- cit. 385

Set dúce me ad illam : ubíst? AM. I sane in Véneris fanum huc íntro :

Sedéntem flentemque ópprimes. TR. Ut jam ístuc mihi moléstumst :

Set quíd flet? AM. Ego dicám tibi : hoc sése excruciat ánimi.

Quia léno ademit cístulam ei, quam habébat ubique habébat

Qui sús parentis nóscere potésset : eam verétur 390

Ne péríerit. TR. Ubinam éa fuit cistéllula? AM.

Ibidem in návi :

Conclúsit ipse in vídulum, ne cópia esset éjus

Qui sús parentis nósceret. TR. O fácinus ínpudíceum,

Quam ~~liberam~~ esse opórteat, servíre postuláre.

AM. Nunc eum cum navi scilicet abísse pessum in áltum. 395

Et aúrum et argentúm fuit ibidé[m] lenonis ómne.

TR. Credo áliquem immersisse átque eum excepísse.

AM. Id misera maéstast,

Sibi eórum evenisse ínopiam. TR. Jam istóc magis usus fáctost,

Ut eam íntro consolérque eam, ne síc se excruciet ánimi.

Nam múlta praeter spém scio multís bona evenísse. 400

AM. At ego étiam, qui speráverint spem décepisse múl-tos.

TR. Ergo ánimus aequos óptumumst aerúmnae condi-méntum.

Ego eo íntro, nisi quid vís. AM. Eas. Ego quód mihi imperávit

Sacérdos id faciam átque aquam hinc de próxumo ro-gábo. 404

Nam extémplo, si verbís suis peterém, daturós díxit.

Neque digniorem cénseo vidísse anum me quémquam,

Quoi déos atque homines cénseam bene fácere magis decére.

Ut lépide, ut liberáliter, ut honéste atque haut graváte

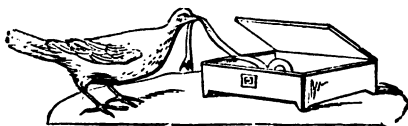
Timidás, egentis, úvidas, ejéctas, exanimátas 409

Accépit ad sese: haú secus quam si éx se simus nátae.

Ut eáipse modo succíncta aquam calefáctat, ut lavémus.

Nunc, né morae illi sím, petam hinc aquam, únde mi imperávit.

Heus, écqui in villast? écquis hoc reclúdit? ecquis pró-dit?



SCEPARNIO. AMPELISCA.

SC. Quíst qui nostris tám proterve fóribus facit in-  
júriam?

AM. Égo sum. SC. Hem, quid hoc boníst? eu, ede-  
pol spécie lepida múliorem. 415

AM. Sálve, adolescens. SC. Ét tu multum sálveto,  
adolescéntula.

AM. Ád vos venio. SC. Accípiam hospitio, sí mox  
venies vésperi,

Ítem ut adfectam: nám nunc nihil est quí te mane  
múliorem

\* \* \* \* \*  
Sét quid ais, mea hílara, lepida? AM. Ah, nímium  
familiáriter 420

Me áttrectas. SC. Pro di ínmortales, Vénérís ecfi-  
gia haéc quidemst.

Út in ocellis hílaritudost: héia, corpus quôjus modi:  
Súbvolturiumst, íllut quidem “subáquilum” volui  
dicere.

Vél papillae quôjus modi: tum quae índoles in sá-  
viost.

AM. Nón ego sum pollúcta pago: pótin ut me aps-  
tineás manum? 425

SC. Nón licet te síc placidule béllam belle tángere?

\* \* \* \* \*  
\* \* \* \* \*

AM. Ótium ubi erit, túm tibi operam lúdo et deli-  
ciaé dabo.

Núnc, quam ob rem huc sum míssa, amabo vél tu mi  
aias vél neges. 430

SC. Quíd nunc vis? AM. Sapiénti ornatus quíd ve-  
lim indiciúm facit.

SC. Méus quoque hic sapiénti ornatus quíd velím in-  
diciúm facit.

AM. Haec sacerdos Véneris petere hinc jússit me a  
vobis aquam :

\* \* \* \* \*

SC. Át ego basilícus sum : quem nisi óras, guttam  
nón feres. 435

Nóstro illum puteúm periclo et férramentis fódimus.  
Nisi multis blandítiis a me gútta non ferrí potest.

AM. Quór tu aquam graváre amabo, quam hóstis  
hosti cómmodat ?

\* \* \* \* \*

SC. Quór tu operam graváre mihi, quam cívis civi  
cómmodat ? 440

AM. Ímmo etiam tibi, méa voluptas, quae voles fa-  
ciam ómnia.

SC. Eúgepae, salvós sum : haec jam me súam volup-  
tatém vocat.

Dábitur tibi aqua, né nequiquam mé ames. Cedo  
mi urnám. AM. Cape :

Própera amabo ecférre. SC. Manta : jam híc ero,  
voluptás mea.

\* \* \* \* \* 445

\* \* \* \* \*

AM. Quíd sacerdotí me dicam esse híc moratam tám  
diu ?

\* \* \* \* \*

Ūt etiam nunc mísera timeo, ubi óculis intueór mare.  
Set quíd ego misera vídeo procul in lítore ? 450

Meum erúm lenonem Síciliensemque hósipitem,

Quos périisse ambos mísera censebam ín mari.

Jam plús mali illut nóbis vivit quám ratae.

Set quíd ego cesso fúgere in fanum ac dícere haec

Palaestrae, in aram utí confugiamús prius 455

Quam scélus huc leno véniat nosque hic ópprimat ?

Confugiam hinc : ita res súppetit subitó mihi.

SCEPARNIO.

Pro di ínmortales, ín aqua numquam crédidi  
 Voluptátem inesse tántam: ut hanc traxí lubens.  
 Nimió minus altus púteus visust quám prius. 460  
 Ut síne labore hanc éxtraxi: praeffíscine,  
 Satin néquam sum, utpote qui hódie amare incéperim?  
 En tíbí aquam, mea tu béllula: hem, cam síc volo  
 Te férre honeste, ut égo fero: ut placeás mihi.  
 Set úbi tu's delicáta? cape aquam hanc síc. Ubi's? 465  
 Amat hércle me, ut ego opínor: delituít mala.  
 Ubi tú's? etiamne hanc úrnám accepturá's? ubi's?  
 Commódule ludis. Tándem vero sério.  
 Etiam áceptura's úrnám hanc? ubi tu's géntium? 469  
 Nusquam hércle equidem illam vídeo: ludos mé facit.  
 Adpónam hercle urnam jám ego hanc in mediá via.  
 Set aútem quid si hanc hínc apstulerit quíspiam  
 Sacram úrnám Veneris? mi éxhibeat negótium.  
 Metuo hércle ne illa múlter mi insidiás locet,  
 Ut cónprehendar cúm sacra urna Véneria. 475  
 Nempe óptumo me júre in vinclis énicet  
 Magistrátus, siquis me hánc habere víderit.  
 Nam haec líteratast: éapse cantat quója sit.  
 Jam hercle évocabo hinc hánc sacerdotém foras,  
 Ut hánc accipiat úrnám. Accedam huc ad foris. 480  
 Heus, Ptólemocratia, cápe sis hanc urnám tibi:  
 Muliércula hanc nescío quae huc ad me détulit.  
 Intró ferundast. Répperi negótium,  
 Si quídem mihi ultro his ádgerunda etiámst aqua.

---

LABRAX. CHARMIDES.

LA. Qui homo ésse sese míserum et mendicúm volet,  
 Neptúno credat séce atque aetatém suam: 486

Nam síquis cum eo quíd rei conmíscuit,  
 Eum ad hóc exemplum amíttit ornatúm domum.  
 Edepól Libertas lépida's, quae numquám pedem  
 Voluísti in navem mécum hercle una inpónere. 490  
 Set úbi ille meus est hóspes qui me pérdidit?  
 Atque éccum incedit. CH. Quó malum properás, La-  
 brax?

Nam equidém te nequeo cónsequi tam strénue.  
 LA. Utinám prius quam te óculis vidissém meis  
 Maló cruciatu in Sícilia perbíteres, 495  
 Quem própter hoc mihi óptigit miseró mali.  
 CH. Utinam égo, quóm in aedis me ad te adduxistí tuas,  
 In cárcere illo pótius cubuissém die:  
 Deosque inmortalis quaéso, dum vivás, uti  
 Omnis tui similis hóspites habeás tibi. 500

LA. Malám Fortunam in aédis te adduxí meas.  
 Quid míhi scelestó tibi erat auscultátio?  
 Quidve hínc abitio? quídve in navem inscénsio?  
 Ubi pérdidi etiam plús boni quam míhi fuit.  
 CH. Pol mínime miror, návis si fractást tibi, 505  
 Scelus te ét sceleste páрта quae vexít bona.  
 LA. Pessúm dedisti blándimentis mé tuis.  
 CH. Sceléstiozem cénam cenaví tuam  
 Quam quaé Thyestaest ánteposita et Téreo.

LA. Perii, ánimo male fit. Cóntine quaesó caput. 510

CH. Pulmóneum edepol nímis velim vomitúm vomas.

LA. Eheú, Palaestra atque Ámpelisca, ubi éstis nunc?

CH. Piscíbus in alto crédo praehibent pábulum.

LA. Mendícitatem mi óptulisti operá tua,  
 Dum tús ausculto mágnidicis mendáciis. 515

CH. Bonámst quod habeas grátiam meritó mihi,  
 Qui te éx insulso sálsum feci operá mea.

LA. Quin tu hínc is a me in máxumam malám crucem.

CH. Eás: easque rés agebam cómmodum.

LA. Eheú, quis vivit mé mortalis míserior? 520

CH. Ego múlto tanto míserior quam tú, Labrax.

LA. Qui? CH. Quía ego indignus súm, tu dignu's quí  
sies.

LA. O scírpe, scirpe, laúdo fortunás tuas,  
Qui sémper servas glóriam aritúdinis.

CH. Equidém me ad velitátionem exérceo: 525

Nam omnía corusca praé tremore fábulor.

LA. Edepól, Neptune, es bálineator frígídis:

Cum véstimentis póstquam a ted abii, álgeo.

Ne thérmpoliúm quidem ullum ille ínstruit:

Ita sálsam praehibet pótionem et frígídam. 530

CH. Ut fórtunati súnť fabri ferrárii,

Qui apút carbones ádsident: sempér calent.

LA. Utinám fortunam núnc ego anafínam úterer,

Utí, quom exivissem éx aqua, arerém tamen. 534

CH. Quid, si áliquo ad ludos mé pro manducó locem?

LA. Quaprópter? CH. Quia pol cláre crepito dénti-  
bus.

Set óptumo me júre elavisse árbitror.

LA. Qui? CH. Quíne auderem técum in navem ascén-  
dere,

Qui a fúndamento mi úsque movístí mare?

LA. Tibi aúscultavi: tú promittebás mihi 540

Illi ésse quaestum máximum meretrícibus:

Ibi mé conruere pósse aiebas díťias.

CH. Jam póstulabas te, ínpurata bélua,

Totám Siciliam dévoraturum ínsulam.

LA. Quaenám balaena mêm voravit vídulum, 545

Aurum átque argentum ubi ómne conpactúm fíit?

CH. Eadem ílla credo quae meum marsúpium,

Quod plénium argenti fúit in saccipério.

LA. Eheú, redactus sum úsque ad unam hanc túnículam

Et ad hóc misellum pállium: perii óppido. 550

CH. Vel cónsociare míhi quidem tecúm licet:

Aequás habemus pártis. LA. Saltem sí mihi

Muliérculae essent sálvae, spes aliquaé forent.  
 Nunc sí me adulescens Plésidippus víderit,  
 Quo ab árrabonem pró Palaestra accéperam, 555  
 Is éxhibebit híc jam mihi negótium.  
 CH. Quid, stúlte, ploras? tíbi quidem edepol cópiast,  
 Dum língua vivet, quí rem solvas ómnibus.

SCEPARNIO. LABRAX. CHARMIDES.

SC. Quid illuc opsecró negotist, quód duae muliérculae  
 Híc in fano Vénérís signum fléntes amplexaé tenent,  
 Néschio quem metuéntes miserae? nócte hac vero próx-  
 uma 561  
 Sé jactatas átque ejectas hódie esse aiunt é mari.  
 LA. Ópsecro hercle, aduléscens, ubi istae súnt quas  
 memoras múlieres?  
 SC. Híc in fano Vénérís. LA. Quot sunt? SC. Tóti-  
 dem quot ego et tú sumus.  
 LA. Némpe meae? SC. Némpe néschio istuc. LA.  
 Quá sunt fácie? SC. Scítula: 565  
 Vél ego amare utrámvis possim, sí probe adpotús siem.  
 LA. Némpe puellae? SC. Némpe molestus: í, vise  
 intro, sí lubet.  
 LA. Mêas oportet íntus esse hic múlieres, mi Chár-  
 mides.  
 CH. Júppiter te pérdat, et sí súnt et sí non súnt tamen.  
 LA. Íntro rumpam jam húc in Veneris fānum. CH. In  
 barathrum mávelim. 570  
 Ópsecro, hospes, dá mihi aliquid úbi condormiscám loci.  
 SC. Ístic ubi vis cóndormisce: némo prohibet, púpili-  
 cumst.  
 CH. Át vides me, ornátus ut sim véstimentis úvidis.  
 Récipe me in tectúm, dá mihi vestímenti aliquid áridi,  
 Méa dum arescunt: ín aliquo tibi grátiam referám loco.

SC. Tégillum eccillút mihi unum áret: id si vís, dabo.

Êodem amictus, êodem tectus ésse soleo, sí pluit. 577

Tú istaec mihi dato: éxarescent fáxo. CH. Eho, an te

paénitet,

În mari quom hac nóctu elavi, ne híc in terra iterum

éluam?

SC. Éluas tu an éxungare, éiccum non intérdúim. 580

Tíbi ego numquam crédam quicquam nísi si accepto

pígnore.

Tú vel suda vél peri algu vél tu aegrota vél vale.

Bárbarum hospitém mi in aedis níl moror: sat lítiumst.

CH. Jámne abis? venális illic dúctitavit, quísqvis est:

Nón est misericórs. Set quid ego hic ásto infelix úvi-

du?

585

Quín abeo hinc in Véneris fanum, ut édormiscam hanc

crápulam,

Quám potavi hoc nóctis praeter ánimi mei senténtiam?

Quási vinis Graccís Neptunus nóbis suffudít mare,

Ítaque alvom prodí speravit nóbis salsis póculis.

Quíd opust verbis? si ínvitare nós paulisper pérgeret,

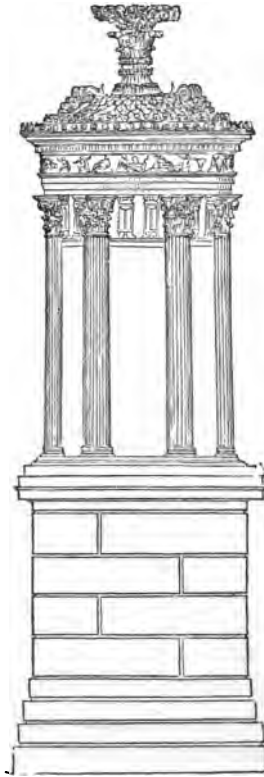
Íbidem obdormissémus: nunc vix vívos amisít do-

mun.

591

Núnc lenonem quíd agit intus vísam, convivám meum.





## ACTUS III.

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DAEMONES.

Mirís modis di lúdos faciunt hómínibus :  
Mirísque exemplis sómnia in somnís danunt.  
Ne dórmientis quídem sinunt quíescere.  
Velút ego hac nocte quae processit próxuma  
Mirum átque inscitum sómniavi sómnum.  
Ad hirúndininum nídum visast símia

Ascénsionem ut fáceret admolíríer :  
 Neque eás eripere quíbat inde. Póstibi 600  
 Vidétur ad me símia adgredíríer,  
 Rogáre scalas út darem utendás sibi.  
 Ego ad hóc exemplum símiae respódeo,  
 Natás ex Philomela átque ex Progne esse hirúndines.  
 Ago cum ílla, nequid nóceat meis populáribus. 605  
 Atque ílla nimio jám fieri ferócior :  
 Vidétur ultro míhi malum minitárier.  
 In jús vocat med. Íbi ego nescio quó modo  
 Irátus videor médiam arripere símiam :  
 Conclúdo in vincla béstiam nequíssumam. 610  
 Nunc quam ád rem dicam hoc áttinere sómnum,  
 Numquam hódie quivi ad cónjecturam evádere.  
 Set quíd hoc in Veneris fáno meae vicíniae  
 Clamóris oritur ? ánimus miratúr meus.

## TRACHALIO. DAEMONES.

TR. Pró Cyrenensés populares, vóstram ego inploró  
 fidem, 615  
 Ágricolae, adcolaé propinqui qui éstis his regiónibus,  
 Férte opem inopiae átque exemplum péssimum pessúm  
 date.  
 Víndicate, ne ínpiorum pótiór sit polléntia  
 Quam ínnocentum, quí se scelere fieri nolunt nóbilis.  
 Státuite exemplum ínpudenti, dáte pudori praémium :  
 Fácite hic lege pótiús liceat quám vi victo vívere. 621  
 Cúrrite huc in Véneris fanum, vóstram iterum inploró  
 fidem,  
 Quí prope hic adéstis quique audítis clamorém meum.  
 Férte suppetiás qui Veneri Véneriaequae antístitae  
 Móre antiquo in cústodelam súm commiserúnt caput.

Praëtorquete injúriæ prius cóllum quam ad vos pér-  
venat. 626

DÆ. Quid istuc est negóti? TR. Per ego hæc génua  
te optestór, senex,

Quískuís es. . . DÆ. Quin tu érgo omitte génua et  
quid sit mi éxpedi,

Quór tumultués. TR. Teque oro et quaéso, si sperás  
tibi

Hóc anno multúm futurum sírpe et laserpícium 630  
Éamque eventuram éxagogam Cápuam salvam et só-  
spitem,

Átque ab lippitúdine usque síccitas ut sit tibi. . .

DÆ. Sánun es? TR. Seu tíbi confidis fóre multam  
magúdarim,

Út te ne pigeát dare operam mñhi quod te orabó, se-  
nex.

DÆ. Át ego te per crúra et talos térgumque optestór  
tuum, 635

Sí tibi ulmeám futuram spéres virgidémiam

Ét tibi eventúram hoc anno úberem messém mali,

Út mi istuc dicás negoti quíd sit, quor tumultúes.

TR. Quí lubet maledícere? equidem tíbi bona optavi  
ómnia.

DÆ. Béne equidem tibi díco, qui te dígna ut eveniánt  
precor. 640

TR. Ópsecro, hoc praeuórtere. DÆ. Ergo quíd nego-  
tist? TR. Múlieres

Duae ínnocentes íntus hic sunt, tui índigentes aúxili,

Quíbus advorsum jús legesque hic ínsignite injúria

Fáctast fitque in Véneris fano. Túm sacerdos Véneria

Índigne adffictátur. DÆ. Quis homost tánta confi-  
déntia, 645

Quí sacerdotem aúdeat violáre? set eae múlieres

Quaé sunt? aut quid ís iniqui fít? TR. Si das ope-  
ram, éloquar.

Véneris signum sũnt amplexae: nũnc homo audacíssimus

Êas deripere vólt. Eas ambas esse oportet líberas.

DÆ. Quis istic est, qui dẽos tam parvi pẽndit? paucis  
éxpedi. 650

TR. Fraúdis, sceleris, párricidi, pérjuri pleníssimus,

Légirupa, inpudẽs, impurus, ínverecundíssimus:

Úno verbo apsólvam, lenost: quíd illum porro praédi-  
cem?

DÆ. Édopol infortúnio hominem praédicas donábilem.

TR. Quí sacerdotí scelestus faúcis interprésserit. 655

DÆ. Át malo cum mágno suo herele fécit. Ite istĩc  
foras,

Túrbalio, Sparáx: ubi estis? TR. I ópsecro intro, súb-  
veni

Íllis. DÆ. Iterum autem ímperabo? séquimini hac.

TR. Age nũnc jam,

Júbe oculos elídere, itidem ut sépiis faciũnt coqui.

DÆ. Prórípite hominem pédibus huc itidẽm quasi oc-  
cisám suem. 660

TR. Aúdio tumúltum: opinor, léno pugnis pécitur.

Nímis velim inprobíssumo homini málas edentáverint.

Sét eccas ipsae huc égrediuntur tímidae e fano múli-  
eres.

PALAESTRA. AMPELISCA. TRACHALIO.

PA. Nũnc id est, quom ómnium cópiarum átque  
opum,

Aúxili, praésidi víduitas nós tenet. 665

Núlla spes nec viast quae salutem ádferat,

Nec scímus quam in pártẽ ingredí persequá-  
mur.

Nimis magno miserae in metú nunc sumus ámbae.

Tánta inportúnitas tántaque injúria  
Fácta in nos ést modo hic íntus ab nóstro ero, 670  
Quí scelestús sacerdotem anum praécipes  
Réppulit, própulit pérquam indignís modis  
Nósque ab signo íntumo ví deripuít sua.

Set núnc se ut ferúnt res fortúnaeque nóstrae,  
Morírist par néc meliust móрте in misériis. 675

TR. Quid ést? quae illaec orátioست? cesso égo illas  
consolári?

Heús, Palaestra: heus, Ámpelisca. PA. Ópsecro, quíست  
quí vocat?

AM. Quíst is qui nóminat? TR. Sí respexís, scies.

PA. Ó salutís meae spés. TR. Tace ac bóno animo es:

Mé vide. PA. Sí modo id líceat, vis ne ópprimat.

TR. Quae vís? PA. Vim mi adigit ádferam ipsa.

TR. Ah désine: nimis inépta's. 681

PA. Desístite dictis núnc jam me míseram consolári.

AM. Nisi quíd re praesidi ádparas, Trachálio, acta haec  
rés est.

PA. Certúmst moriri quam hunc pati grassári lenonem  
ín me.

Set múliebri animo súm tamen: miseraé quom venit  
ín méntem 685

Mihi mórtis, metus membra óccupát. TR. Edepól  
quamquam hoc acérbumst,

Bonum ánimum habete. PA. Nam ópsecro ungue ani-  
mús bonus mi invenítur?

TR. Ne, inquám, timete: adsíдите hic in ára. AM.  
Quíd istaec ára

Prodésse nobis plús potest quam sígnum in fano hic  
íntus

Venerís, quod amplexaé modo, unde abréptac per vim  
míserae? 690

TR. Sedéte hic modo: ego hinc vós tamen tutábor.

Aram habéte hanc

Vobis pro castris: moénia haec: hinc égo vos defen-  
sábo.

Praesídio Veneris málitiae lenónis contra incédam.

PA. Tibi aúscultamus ét Venus alma ámbae te opse-  
crámus

Aram ámplexantes hánc tuam lacrumántes, genibus  
nixaé, 695

In cústodelam nós tuam ut recípias et tutére:

Illós scelestos, quí tuum fecérunt fanum párví,

Ut úlciscare nósque ut hanc tua páce aram opsidére

Sinás, quae elautae ambaé sumus operá Neptuni nóctu.

Ne invísas habeas néve idcirco nóbis vitio vórtas, 700

Si quídpíamst minus quód bene esse laútum tu arbi-  
trére.

TR. Has aéquom petere intéllego: decet áps te id im-  
petrári:

Ignoscere his te convenit: metus has id ut faciant su-  
bigit.

Te ex cóncha natam esse aútumant: cave tu hárum  
conchas spérnas.

Set óptume eccum exít senex, patrónus mihique et vó-  
bis. 705

DAEMONES. LABRAX. LORARI. TRACHALIO. PA-  
LAESTRA ET AMPELISCA.

DÆ. Éxi e fano, nátum quantumst hóminum sacrile-  
gíssume.

Vós in aram abíte sessum. Sét ubi sunt? TR. Huc  
réspice.

DÆ. Óptume: istuc vólueramus. Júbe modo accedát  
prope.

† Tún legirupiónem hic nobiscúm dis facere póstulas?  
Púgnum in os inpínge. LA. Iniqua haec pátiór cum  
pretió tuo. 710

DÆ. Át etiam minitátur audax. LA. Júš meum erep-  
túmst mihi:

Mêas mihi ancillás invito me éripis. TR. Ergó dato  
Dé senatu Cýrenensi quémvis opulentum árbitrum,  
Sí tuas esse opórtet nive eas ésse oportet líberas, 714  
Níve in carcerém conpingi te aéquomst aetatémque ibi  
Te úsque habitare, dónec totum cárcerem contríveris.  
LA. Nón hodie isti rei aúspicavi, ut cúm furcifero fá-  
buler.

Té ego appello. DÆ. Cum ístoc primum quí te novit  
dísputa.

LA. Técum ago. TR. Atqui mécum agundumst.  
Súntne illae ancillaé tuae?

LA. Súnt. TR. Agedum ergo, tánge utramvis dígitu-  
lo minumó modo. 720

LA. Quíd, si attigero? TR. Extémplo hercle ego te  
fóllem pugilatórium

Fáciam et pendentem încursabo púgnis, perjuríssume.

LA. Míhi non liceat mêas ancillas Véneris de ara ab-  
ducere?

DÆ. Nón licet: itast léx aput nos. LA. Míhi cum  
vostris légibus

Níhil est commerci: équidem jam istas ámbas educám  
foras. 725

Tú senex si istás amas, huc árido argentóst opus.

DÆ. Véneri haec autem cónplacuerunt. LA. Hábeat,  
si argentúm dabit.

DÆ. Déa tibi argentúm? nunc adeo ut scías meam  
senténtiam,

Ócupito modo illís adferre vím joculo pauxíllulam:

Íta ego te hinc ornátum amittam, tu ípsus te ut non  
nóveris. 730

Vós adeo, ubi ego innúero vobis, ni êi caput exoculá-  
sitis,

Quási juncis murtéta item ego vos vírgis circumvín-  
ciam.

LA. Ví agis mecum. TR. Etiam ópprobras vim, flá-  
giti flagrántia?

LA. Tún trifurcifér mihi audes inclementer dícere?

TR. Fáteor, ego trifúrcifer sum: tú's homo adprimó  
probus: 735

Númqui minus hasce ésse oportet líberas? LA. Quid,  
líberas?

TR. Átque eras tuás quidem hercle atque éx germana  
Graécia:

Nam áltera haec est náta Athenis íngenuis paréntibus.

DÆ. Quíd ego ex te audio? TR. Hanc Athenis ésse  
natam líberam.

DÆ. Méa poplaris ópsecro haec est? TR. Nón tu  
Cyrenénsis es? 740

DÆ. Ímmo Athenis nátus altusque éducatusque Átti-  
cis.

TR. Ópsecro, defénde civis túas, senex. DÆ. O fília,  
Quóm ego hanc video, mêarum me apsens míseriarum  
cónmones:

Tríma quae periít mihi: jam ea tántast, si vivít, scio.

LA. Árgentum ego pro istísce ambabus, quójae erant,  
dominó dedi. 745

Quíd mea refert, haéc Athenis nátaene an Thebís sient,  
Dúm mihi recte sérvitatem sérviant? TR. Itane, ín-  
pudens?

Túne hic felis vírginalis líberos paréntibus

Súblectos habébis atque indígno quaestu cónteres? 749

Námque huic alteraé quae patria sít, profecto néscio:

Nísi scio probiórem hanc esse quám te, inpuratíssume.

LA. Túae istae sunt? TR. Cóntende ergo, utér sit  
tergo vérior:

Ni offermentás habebis plúris in tergó tuo  
 Quam úlla navis lónga clavos, tum égo ero mendacís-  
 sumus.

Póstea tu aspició meum, quando égo tuum inspectá-  
 vero: 755

Ní erit tam sincórum, ut quivis dícat ampulláriuS,  
 Óptumum esse operí faciundo córium et sinceríssu-  
 mum,

Quíd causaest quin vírgis te usque ad sáuritatem saú-  
 ciem?

Quíd illas spectas? quas si attigeris, óculos cripiám  
 tibi.

LA. Át quin, quia votás, utramque jám mecum abdu-  
 cáam semul. 760

DÆ. Quíd facies? LA. Volcánum adducam: is Véné-  
 rist advorsáriuS.

TR. Quó illic it? LA. Heus, écquis hic est? heús.  
 DÆ. Si attigeris óstium,

Jám tibi hercle in óre fiet méssis mergis púgneis.

LA. Núllum habemus ígnem: ficis víctitamus áridis.

DÆ. Égo dabo ígnem, sí quidem in capite tío conflan-  
 di cópiast. 765

LA. Íbo hercle aliquo quaéritatum ígnem. DÆ. Quid,  
 quom invéneris?

LA. Ígnem magnum hic fáciám. DÆ. Quine ut húma-  
 num exurás tibi?

LA. Ímmo hasce ambas híc in ara ut vívas comburam.  
 DÆ. Íd volo.

Nam hércle ego te contínuo arripiám bárba et in ígnem  
 cónicíam

Téque ambustulátum magnis óbiciám avibus pábu-  
 lum. 770

Quóm conjecturam égomet mecum fácio, haec illast  
 símia,

Quae hás hirundinés ex nido vólt eripere ingrátis,

Quód ego in somnis sómniavi. TR. Scín quid tecum oró, senex?

Út illas serves, vím defendas, dúm ego erum adducó meum.

DÆ. Quaére erum atque addúce. TR. At hic ne. . .

DÆ. Máximo maló suo, 775

Si áttigerit sive óceptassit. TR. Cúra. DÆ. Cura-túmst: abi.

TR. Húnc quoque adserva ípsum, nequo abítat. Nam promísimus

Cárnufici aut taléntum magnum aút hunc hodie sístere.

DÆ. Ábi modo: ego, dum abés, ut abeat nón sinam.

TR. Huc revénero.

DÆ. Utrúm tu leno cúm malo lubéntius 780

Quiéscis an sic síne malo, si cópiast?

LA. Ego quae tu loquere flócci non faciό, senex.

Meas quídem ted invito ét Venere et summó Jove

De ará capillo jám deripiam. DÆ. Tángedum.

LA. Tangam hércle vero. DÆ. Ágedum ergo, ac-cede húc modo. 785

LA. Jubedúm recedere ístos ambo illúc modo.

DÆ. Immo ád te accedent. LA. Nón hercle equi-dem cénseo.

DÆ. Quid agés, si accedent própíus? LA. Ego re-céssero.

Verúm, senex, si te úmquam in urbe offéndero,

Numquam hércle quisquam mé lenonem díxerit, 790

Si té non ludos péssumos dimísero.

DÆ. Facito ístuc quod minitáris. Set nunc ínterim

Si illás attigeris, dábitur tibi magnúm malum.

LA. Quam mágnum vero? DÆ. Quántum lenoní sat est.

LA. Minás ego istas flócci non faciό tuas: 795

Equidem êas te invito jam úmbas rapiam. DÆ.

Tángedum.

LA. Tangam hércle vero. DÆ. Tanges, at scin quó modo?

Idúm Turbalio cúrriculo, adfer húc domo

Duas clávas. LA. Clavas? DÆ. Sét probas: properá cito.

Ego te hódie faxo récte acceptum, ut dígnus es. 800

LA. Eheú, scelestus gáleam in navi pérdidi:

Nunc mi ópportuna hic ésset, salva sí foret.

Licét saltem istas mi áppellare? DÆ. Nón licet.

Ehem,

Eccum óptume edepol húc clavator ádvenit. 805

LA. Illút quidem edepol tinnimentumst aúribus.

DÆ. Age, áccipe illanc álteram clavám, Sparax.

Age, álter istinc, álter hinc adsístite.

Adsístite ambo. Síc. Audite núnc jam:

Si hercle íllic illas hódie digito tétigerit 810

Invítas, ni istunc ístis invitássitis

Usque ádeo, donec quá domum abeat nésciat,

Perístis ambo. Si áppellabit quémpiam,

Vos réspondetote ístinc istarúm vicem.

Sin ípse abitere hínc volet, quantúm potis, 815

Extémplo amplectitóte crura fústibus.

LA. Etiám me abire hinc nón sinent? DÆ. Dixí satis.

Et úbi ille servos cúm ero suo huc advénerit,

Qui erum árcessivit, ítote extempló domum.

Curáte haec sultis mágna diligéntia. 820

LA. Eu, hércle ne ístic fána mutantúr cito:

Hoc Hérculist jam, Véneris fanum quód fuit:

Ita dño destituit sígna hic cum clavís senex.

Non hércle quo hinc nunc géntium aufugiám scio:

Ita núnc mi utrumque saévit, et terra ét mare. 825

Palaéstra. LO. Quid vis? LA. Ápage, contróvériast:

Ilaec quídem Palaestra quacé respondit nón meast.

Heus, Ámpelisca. LO. Cáve sis infortúnio.

LA. Ut pótis est, ignavi hómines satis recté monent.  
Set vóbis dico, heus, vóbis num moléstias 830

Me adíre ad illas própíus? LO. Nil nobís quidem.

LA. Numquíd molestum míhi erit? LO. Nil, si cá-  
veris.

LA. Quid ést quod caveam? LO. En, á crasso in-  
fortúnio.

LA. Quaeso hércle adire ut líceat. LO. Adeas, sí  
velis.

LA. Bene hércle factum: vóbis habeo grátiam. 835  
Accédam propíus. LO. Íllíc asta tu ílícó.

LA. Edepól proveni néquiter multís modis:

Certúmst hasce hodie usque ópsidione víncere.

PLESIDIPPUS. TRACHALIO. LABRAX. LORAEIL.

PALAESTRA ET AMPELISCA. CHARMIDES.

PL. Meamne ílle amicam léno vi, violéntia 839

De ará deripere Véneris voluit? TR. Ád modum.

PL. Quin óccidisti extémplo? TR. Gladius nón  
erat.

PL. Caperés aut fustem aut lápidem. TR. Quid,  
ego quási canem

Hominem ínsectarer lápidibus nequíssimum?

\* \* \* \* \*

LA. Nunc pól ego perii: Plésidippus éccum adest:  
Convórret jam hic me tótum cum pulvísculo. 845

PL. Etiámne in ara tunc sedebant múlieres,  
Quom ad mé profectu's íre? TR. Nunc ibidém se-  
dent.

PL. Quis illás nunc illic sérvat? TR. Nescio quis  
senex,

Vicínus Veneris, ís dedit operam óptumam:

Is nunc cum servis servat: ego mandáveram. 850

PL. Duc me ad lenonem recta. Ubi illic est homo?

LA. Salvé. PL. Salutem nil moror. Opta ocius,

Rapin te optorto collo mavis an trahi:

Utrumvis opta, dum licet. LA. Neutrúm volo.

PL. Abi sane ad litus currículo, Trachálio, 855

Jube illós in urbem ire obviam a portu mihi,

Quos mecum duxi, hunc qui ad carnificem traderent:

Post huc redito atque agitato hic custodiam.

Ego hunc scelestum rapiam jam in jus exulem:

Age, ambula in jus. LA. Quid ego deliqui? PL.

Rogas? 860

Quine arrabonem a me accepisti ob mulierem

Et eam hinc avexti? LA. Non avexi. PL. Quor negas?

LA. Quia pol provexi: avéhere non quivi miser.

Equidem tibi hodie dixeram praesto fore 864

Aput Veneris fanum: numquid mutó? sumne ibi?

PL. In iure causam dico: hic verbum sat est.

Sequere. LA. Opsecro te, subveni, mi Chármides:

Optorto rapior collo. CH. Quis me nominat?

LA. Vidén me ut rapior? CH. Video atque inspecto lubens.

LA. Non subvenire mi aúdes? CH. Quis homo te rapit? 870

LA. Aduléscens Plesidíppus. CH. Ut nanctú's, habe:

Bono ánimo meliust te in nervom conrépere:

Tibi optigit quod plúrumi exoptánt sibi.

LA. Quid id est? CH. Ut id quod quaérant inveniánt sibi.

LA. Sequere, opsecro, me. CH. Páriter suades, quális es: 875

Tu in nervom rapere: eo me opsecras ut te sequar?

PL. Etiám retentas? LA. Périi. PL. Verum sí velim.

Tu méa Palaestra et Ámpelisca, ibidem flico  
Manéte, dum ego huc rédeo. LO. Equidem suádeo  
Ut ád nos abeant pótius, dum recipís. PL. Placet:  
Bene fácitis. LA. Fures mi éstis. LO. Quid, furés?

PL. Rape. 881

LA. Oro, ópsecro, Palaéstra. PL. Sequere, cárnufex.

LA. Hospés. CH. Non sum hospes: répudio hospi-  
tiúm tuum.

LA. Sicín me spernis? CH. Sic ago: semél bibo.

LA. Di te infelicient. CH. Ístic capiti dícito. 885

Credo álium in aliam béluam hominem vórtier:

Illic ín columbum, crédo, leno vórtitur:

Nam in colúmbari collum éjus hau multo póst erit.

In nérvom ille hodie nídamenta cóngeret.

Verúm tamen ibo, ei ádvocatus út siem, 890

Siquí mea opera cítiús addicí potest.





## ACTUS IV.

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### DAEMONES.

Bene factum et volup est hódie me his muliérculis  
Tetulísse auxilium : jám cluentas répperi,  
Atque ámbas forma scítula atque aetátula.  
Set uxór scelesta me ómnibus servát modis, 895  
Nequí significem quídpíam muliérculis.  
Set Grípus servos nóster quíd rerúm gerat,  
Mirór, de nocte qui ábiit piscatum ád mare.  
Pol mágis sapisset, sí dormivissét domi :  
Nam núnc et operam lúdos facit et rétia, 900  
Ut ést tempestas núnc atque ut noctú fuit.  
In dígitis hodie pércoquam quod céperit :  
Ita flúctuare vídeo vehementér mare.  
Set uxór vocat me ad prándium : redeó domum.  
Jam opplébit auris méas sua vaniloquéntia. 905

## GRIPUS.

Neptúno has agó gratiás meo patróno,  
 Qui sálsis locís incolít pisculéntis,  
 Quom me éx suis locís pulcre ornátum expédívit  
 Templísque reducém, plurumá praeda onústum  
 Salúte horiaé, quae in marí fluctuóso 910  
 Piscátu novó me uberí conpotívit.  
 Miró mihi modo átque incredíbili hic piscátus  
 Lepide évenit néc piscium úllam unciam hódie  
 Pondó cepi nísi hoc quod fero híc mecum in réte.  
 Nam ut dé nocte múlta inpigréque exurréxi, 915  
 Lucrúm praeaposívi sopóri et quiéti:  
 Tempéstate saéva experíri expetívi,  
 Paupértatem erí qui et meám servitútem

Tolerárem opera hau parcús mea.

Nímis homo nihilíst qui piger est, nímisque id genus  
 odi égo male hominum. 920

Vígilare addecét qui sua volt témperi confícere officia:  
 Nón enim illum expectáre oportet, dum érus se suscitet  
 ád suum officium.

Nám qui dormiúnt lubenter, síne lucro et cum máló  
 quiescunt.

Nam égo nunc, qui inpigér fui, repperí mi piger ut sí  
 velim sim.

Hóc ego repperi ín mari hodie quídquid inest, grave  
 quíd inest: aurum 925

Híc ego inesse reór. Nec mi ullus cónsciús est homo.  
 Núnc tibi, Gripe,

Haéc occasio óptigit, ut líberet te ex pópulo praetor.

Núnc sic faciam, síc consiliumst: ád erum veniam  
 dócte, ástute, [liber.

Paúxillatim póllicitabor pró capite argentum, út sim  
 Jámi ubi liber ero, ígitur demum ínstruam agrum atque  
 aedís, mancipia: 930

Návibus magnis mércaturam fáciam: aput reges réx  
perhibebor.

Póst animi causá mihi navem fáciam atque imitabór  
Stratonicum,

Óppida circumvéctitabor. Úbi nobilitas méa erit clara,  
Óppidum magnúm conmoenibo: éi ego urbi Gripo ín-  
dam nomen,

Mónumentum meae fímae et factis, íbique regnum  
mágnum instituam. 935

Mágnas res hic ágito in mentem instrúere. Nunc hanc  
praédam condam.

Sét hic rex cum acetó pransurust ét sale, sine bonó  
pulmento.

#### TRACHALIO. GRIPUS.

TR. Heus máne. GR. Quid maneam? TR. Dum  
hánc tibi quam tráhis rudentem cónplico.

GR. Mitté modo. TR. At pol ego te ádjuvabo.  
Bónis quod bene fit, haú perit.

GR. \* \* \* \* turbída tempestas fúit heri: 940  
Nil hábeo, adulescens, píscium: ne tú mihi esse pó-  
stules.

Non vídes referre me úvidum reté sine squamosó  
pecu?

TR. Non édepol piscis éxpeto quam túi sermonis  
sum índigens.

GR. Jam, quísqvis es, me odio énicas. TR. Non sí-  
nam ego abire hinc té: mane.

GR. Cave sís malo: quíd tú, malum, nam núnc me  
retrahis? TR. Aúdi. 945

GR. Non aúdio. TR. At pol qui aúdiēs. GR.  
Quin póst eloquere quíd vis.

TR. Eho tú, operae pretiúmst modo quod tibi ego volo narráre.

GR. Elóquere quid id est. TR. Víde, num quípiám consequitur própe nos.

GR. Écquid est quód id mea réferat? TR. Scílicet:

Sét boni cónsili écquid in té mihist? 950

GR. Quid negotíst, modo díce. TR. Dicám, tace,

Sí fidem modo

Dás mihi te nón fore infídum.

GR. Dó fidem tibi:

Fídus ero, quísqvis es. TR. Aúdi. 955

Fúrtum ego vidi quí faciebat: nóram dominum id quóifibat.

Póst ad furem egomét devenio féroque ei conditiónem hoc pacto:

“Égo istuc furtum scío quoi factumst: núnc mihi si vis dáre dimidium,

Índicium dominó non faciam.” Is mñhi nihil etiám respondit.

Quíd inde aequomst dari mñhi? dimidium vólo dicas.

GR. Immo ámplius etiam: 960

Nám nisi dat, dominó dicundum cénseo. TR. Tuo consílio faciam.

Núnc advorte animúm: namque hoc omne áttinet ad té. GR. Quid factumst?

TR. Vídulum istum quôjus est novi ego hóminem jam pridém. GR. Quid est?

TR. Ét quo pacto périit. GR. At ego quó pacto inventúst scio:

Ét qui invenit hóminem novi, et dóminus qui nunc ést scio. 965

Níhilo pol plurís tua hoc quam quánti illut refért mea.

Égo illum novi quójus nunc est : tú illum quojus antehác fuit.

Húnc homo nemo a mé feret : ne tú te speres ócius.

TR. Nón ferat, si dóminus veniat? GR. Dóminus huic, ne frástra sis,

Nísi ego nemo nátust, hunc qui cépi in venatú meo.

TR. Ítane vero? GR. Ecquem ésse dices ín mari piscém meum? 971

Quós quom capio, sí quidem cepi, méi sunt : habeo pró meis.

Néc manu adserúntur neque illinc pártē quisquam póstulat.

Ín foro palam ómnis vendo pró meis venálibus.

Máre quidem commúne certost ómnibus. TR. Ad-séntio : 975

Quí minus hunc commúnem quaeso míhi esse oportet vídulum?

Ín mari inventúst. GR. Ne tu homo's ínpudenter ínpudens : [rít.

Nám si istuc jus sít quod memoras, píscatores périe-Quíppe quom extemplo ín macellum píscēs prolátí sient,

Némo emat : suam quísque partem píscium poscát sibi : 980

Dícat in marí communi cáptos. TR. Quid ais, ínpudens?

Aúsu's etiam cómparare vídulum cum píscibus?

Éadem tandem rés videtur? GR. Ín manu non ést mea :

Úbi demisi réte atque hamum, quídquid haesit éx-tra-ho.

Méum quod rete atque hámi nacti súnť, meum potíssimumst. 985

TR. Ímmo hercle haut est, sí quidem quod vas éxcepisti. GR. Philosophé.

TR. Sét tu enumquam piscatorem vídisti, venéfce,  
Vídulum piscém cepisse aut prótulisse ullum ín fo-  
rum?

Nón enim tu hic quidem ócupabis ómnis quacustus  
quós voles: 989

Ét vitorem et piscatorem té esse, impure, póstulas.  
Vél te mihi monstráre oportet piscis qui sit vídulus:  
Vél quod in marí non natumst néque habet squamas  
né feras.

GR. Quid, tu numquam audívisti antehac vídulum  
esse piscém? TR. Scelus,

Núllus est. GR. Immóst profecto: ego quí sum  
piscatór scio.

Vérum raro cápitur: nullus mínus saepe ad terrám  
venit. 995

TR. Níl agis: dare vérba speras míhi te posse, fúr  
cifer.

Quó colorest? GR. Hóc colore cápiuntur pauxílluli:  
Súnt alii puníceo corio, mágni item atque atrí. TR.  
Scio:

Tu hércle, opino, in vídulum convórtes piscem, nísi  
caves:

Fíet tibi puníceum corium, póstea atrum dénuo. 1000

GR. Quód scelus hodie hóc inveni. TR. Vérba faci-  
mus: ít dies.

Víde sis, quojus árbitratu nós vis facere? GR. Ví-  
duli

Árbitratu. TR. Íta enimvero? stúltus es. GR.  
Salvé, Thales.

TR. Tú istunc hodie nón feres, nisi dás sequestrum  
aut árbitrum,

Quójus haec res árbitratu fíat. GR. Quaeso sánun  
es? 1005

TR. Sum élleborosus. GR. At égo cerritus: húnc  
non amittám tamen.

TR. Vérbum etiam adde unúm, jam in cerebro cóla-  
phos apstrudám tuo.

Égo jam hic te, itidem quási peniculus nóvos exur-  
gerí solet,

Ni hunc amittis, éxurgebo quídquid humorís tibist.

GR. Tánge: adfligam ad térram te itidem ut píscem  
soleo pólypum. 1010

Vís pugnare? TR. Quíd opust? quin tu pótius  
praedam dívide.

GR. Hínc tu nisi malúm frunisci níl potes, ne póstu-  
les.

Ábeo ego hinc. TR. At ego hínc offlectam návem,  
nequo-abeás: mane.

GR. Sí tu proreta ísti navi's, égo gubernatór ero.

Mítte rudentem núnc, sceleste. TR. Míttam: omit-  
te vídulum. 1015

GR. Númquam hercle hinc hodié ramenta fíes fortu-  
nátior.

TR. Nón probare pérnegando míhi potes, nisi párs  
datur

Aút ad arbitrárum reditur aút sequestro pónitur.

GR. Quémne ego excepi ín mari? TR. Ast ego ín  
spectavi e lítore.

GR. Méa opera et labóre et rete et hória. TR.  
Numquí minus, 1020

Sí veniat nunc dóminus quojust, égo qui inspectam  
procul

Te hunc habere, fúr sum quam tu? GR. Níhilo.

TR. Mane, mastígia:

Quo árgumento sócius non sum et fúr sum, facdum  
ex té sciam.

GR. Néscio: neque ego ístas vostras léges urbanás  
scio,

Nísi quia hunc meum ésse dico. TR. Ét ego item  
esse aíó meum. 1025

GR. Máne jam : repperí quo pacto néc fur nec sociús  
sies.

TR. Quó pacto? GR. Sine me hínc abire: tú abi  
tacitus tñam viam,

Néc tu me quoiqum índicassis néque ego tibi quic-  
quám dabo.

Tú taceto: ego mússitabo. Hoc óptumum atque  
aequíssumumst.

TR. Écquid conditiónis audes férre? GR. Jam du-  
dúm fero: 1030

Út abeas, rudéntem amittas, mñhi molestus né sies.

TR. Máne, dum refero cónditionem. GR. Te, ópse-  
cro hercle, aufér modo.

TR. Écquem in his locís novisti? GR. Opórtet vi-  
cinós meos.

TR. Úbi tu hic habitas? GR. Pórro illic longe ús-  
que in campis últimis. 1034

TR. Vín qui in hac villa hábitat ejus árbitratu fíeri?

GR. Paúlisper remítte restem, dúm concedo et cón-  
sulo.

TR. Fíat. GR. Euge, sálva res est: praéda haec  
perpetuást mea.

Ád meum erum arbitrúm vocat me hic íntra prae-  
sepís meas.

Númquam hercle hodie abjúdicabit áb suo trióbu-  
lum.

Né iste hauscit quam cónditionem tétulit: ibo ad  
árbitrum. 1040

TR. Quíd igitur? GR. Quamquam ístuc esse jús  
meum certó scio,

Fíat ístuc pótius quam nunc púgnem tecum. TR.  
Núnc places.

GR. Quámquam ad ignotum árbitrum me adpéllis,  
si adhibebít fidem,

Étsi ignotust, nótust: si non, nótus ignotíssumust.

DAEMONES. PALAESTRA ET AMPELISCA. (LORARIL.)  
GRIPUS. TRACHALIO.

DÆ. Sério edepol, quámquam vos quae vóltis cupio,  
múlieres, 1045

Métuo propter vós mea uxor né me extrudat aédibus,  
Quaé me pelicés adduxe dícet ante oculós suos.

Vós confugite in áram potius quám ego. MU. Mi-  
serae périimus.

DÆ. Égo vos salvas sístam: ne timéte. Set quid  
vós foras

Prósequimini? quóniam ego adsum, fáciet nemo in-  
júriam. 1050

Íte, inquam, domum ámbo nunc jam éx praesidio  
praésides.

GR. Ó ere salve. DÆ. Sálve. Quid fít? TR.  
Túun hic sérvost? GR. Haú pudet.

TR. Níhil ago tecum. GR. Érgo abi hinc sis. TR.  
Quaéso respondé, senex:

Túun hic servost? DÆ. Méus est. TR. Hem, istuc  
óptume, quandó tuust.

Íterum te salúto. DÆ. Et ego te. Tún'es, qui hau  
multó prius 1055

Ábiisti hinc erum árcessitum? TR. Ego ís sum.  
DÆ. Quid nunc vís tibi?

TR. Némpe hic tuus est? DÆ. Méus est. TR. Is-  
tuc óptume, quandó tuust.

DÆ. Quid negotist? TR. Vír scelestus íllic est.  
DÆ. Quid fecít tibi

Vír scelestus? TR. Hómini ego isti tálos suffringí  
volo.

DÆ. Quid est qua de re lítigatis núnc inter vos?  
TR. Éloquar. 1060

GR. Ímmo ego eloquár. TR. Ego opinor rém faces-  
so. GR. Sí quidem

Sís pudicus, hinc facessas. DÆ. Grípe, animum ad-  
vorte ác tace.

GR. Útin istic prius dícat? DÆ. Audi. Lóquere  
tu. GR. Alienón prius

Quám tuo dabis orátionem? TR. Hem, út nequitur  
cónprimi.

Íta ut occepi dícere, illum quém tu fano Vénerio  
Dúdum lenonem éxtrusisti, ejus vídulum hic eccíllum  
habet. 1066

GR. Nón habeo. TR. Negás quod oculis vídeo?  
GR. At ne videás velim.

Hábeo, non habeó: quid tu me cúras quid rerúm ge-  
ram?

TR. Quó modo habeas, íllut refert, júrene anne injú-  
ria.

GR. Ní ístum cepi, núlla causast quín me condonés  
cruci. 1070

Si ín mari rete égo prehendi, quí tuum potiust quám  
meum?

TR. Vérba dat: hoc modó res gestast, út ego dico.  
GR. Quid tu ais?

TR. Quoad primariús vir dicat, cónprime hunc sis,  
sí.tuust.

GR. Quid, tu idem vis míhimet fieri, quód erus con-  
sueví tibi? 1074

Sí ille te conprímere solitust, híc nos noster nón solet.

DÆ. Vérbo illo modo ílle vicit. Quid nunc tu vis?  
Díc mihi.

TR. Équidem ego neque pártem posco míhi istinc de  
istoc vídulo

Néque meum esse hodie úmquam dixi: sét isti inest  
cistéllula

Hújus mulierís, quam dudum díxi fuisse líberam.

DÆ. Némpe tu hanc dicis, quám esse aiebas dúdum  
popularém meam? 1080

TR. Ád modum: et ea quae ólim parva géstavit  
crepúndia

Ísti in ista cístula insunt, quae isti inest in vídulo.

Hóc neque istic úsust et illi míserae suppetiás feret,  
Si íd dederit, qui sños parentis quaérat. DÆ. Fa-  
ciam ut dét: tace.

GR. Níhil hercle ego sum istí daturus. TR. Níl  
peto nisi cístulam 1085

Ét crepundia. GR. Quid, ea si sunt aúrea? TR.  
Quid istúc tua? [bitur.

Aúrum auro expendétur, argentum árgento exaequá-

GR. Fác sis aurum ut vídeam: post ego fáciam ut  
videas cístulam.

DÆ. Cáve malo ac tace tú: tu perge ut ócepesti  
dícere.

TR. Únum te opsecro, út ted hujus cónmiserescat  
múlteris, 1090

Sí quidem hic lenónis ejust vídulus, quem súsponsor.

Híc ego nisi de opínione cértum nil dicó tibi.

GR. Víden scelestus ut aúcupatur? TR. Síne me  
ut ocepí loqui.

Sí scelesti illíus est hic quójus dico vídulus,

Haec poterunt novísse: ostendere hís jube. GR.  
Ain? osténdere? 1095

DÆ. Haút iniquom dícit, Gripe, ut óstendatur vídu-  
lus.

GR. Ímmo hercle insigníte inique. DÆ. Quáidum?

GR. Quia, si osténdero,

Cóntinuo hunc novísse dicent scílicet. TR. Scele-  
rúm caput,

Út tute's, item ómnis censes ésse? perjuri caput.

GR. Ómnia ego istaec fácte patior, dúm hic hinc a  
me séntiat. 1100

TR. Átqui nunc aps té stat: verum hinc cíbit testi-  
mónium.

DÆ. Grípe, advorte animúm. Tu paucis éxpédi  
quid póstulas.

TR. Díxi equidem: set sí parum intelléxti, dicam  
dénuo.

Hásce ambas, ut dúdum dixi, ita ésse oportet líberas:  
Haéc Athenis párra fuit vírgo surpta. GR. Díc  
mihi, 1105

Quíd id ad vidulum áttinet, servaé sint istae an lí-  
berae.

TR. Ómnia iterum vís memorari, scélus, ut defiát  
dies.

DÆ. Ápstine maledíctis et mi quód rogavi díflue.

TR. Cístellam isti inéssé oportet caúdeam in isto ví-  
dulo, 1109

Úbi sunt signa quí parentis nóscere haec possít suos,  
Quíbuscum parva Athénis periit, sícuti díxí prius.

GR. Júppiter te díque perdant. Quíd ais, vir vené-  
fice?

Quíd, istae mutae súnt, quae pro se fábulari nó-  
queant?

TR. Êo tacent, quia tácitast melior múlier semper  
quám loquens.

GR. Túm pol tu pro orátione néc vir nec muliér  
mihí's. 1115

TR. Quídum? GR. Quia enim néque loquens es né-  
que tacens umquám bonus.

Quaéso, enumquam hodié licebit míhi loqui? DÆ.  
Si praéterhac

Únum verbum fáxis hodie, egó tibi conminuám ca-  
put.

TR. Út id occepi dícere, eam, senéx, te quaeso cístu-  
lam

Út jubeas hunc réddere illis: ób eam siquid póstulat  
Síbi mercedis, dábitur: aliut quídquid ibist habeát  
sibi. 1121

GR. Nunc demum istuc dicis, quoniam ius meum esse intellegis:

Dudum dimidiam petebas partem. TR. Immo etiam nunc peto.

GR. Vidi petere milvum, etiam quom nihil auferret tamen.

DÆ. Non ego te comprimere possum sine malo?

GR. Si istic tacet, 1125

Ego tacebo: si iste loquitur, sine me pro re mea loqui.

DÆ. Cedo sis modo mi vidulum istum, Gripe. GR. Concredam tibi:

At si istorum nil sit, mihi uti reddas. DÆ. Reddetur. GR. Tene.

DÆ. Audi nunc jam, Palaestra atque Ampelisca, hoc quod loquor:

Estne hic vidulus, ubi cistellam tuam inesse hic ai-  
bat? PA. Is est. 1130

GR. Perii miser ego hercle: ut prius quam plane aspexit flico

Eum esse dixit. PA. Faciam ego hanc rem planam ex procliva tibi.

Cistellam isti inesse oportet caudeam in isto vidulo:

Ibi ego dicam quidquid inerit nominatim: tu mihi

Nihilum ostenderis. Si falsa dicam, frustra dixero:

Vos tum vobis istaec quidquid inerit isti habebitis. 1136

Sed si vera, tum opseco te ut mea mi reddantur.

DÆ. Placet:

Ius merum oras meo quidem animo. GR. At meo hercle summam injuriam: [nia

Quid, si ista aut superstitiosa aut ariolast atque om-  
Quidquid insit vera dicet? anne habebit ariola?

DÆ. Non feret, nisi vera dicet: nequiquam ariolabitur. 1141

Sólve vidulum érgo, ut quid sit vérum quam primúm sciam.

GR. Hóc habet: est solútum. Ah perii: vídeo cistellam. DÆ. Haécinest?

PA. Ístaec est. O mēi parentes, híc vos conclusós gero:

Húc opesque spésque vostrum cógnoscendum cón-didi. 1145

GR. Túm tibi hercle dêos iratos ésse oportet, quísquis es,

Quaé parentis tám in angustum tâos locum conpégeris.

DÆ. Grípe, accede huc, túa res agitur: tú, puella, istínc procul

Dícito quid ínsit et qua fácie: memorato ómnia.

Si hércle tantillúm peccassis, quód posterius pós-tules 1150

Te ád verum convórti, nugas, múlter, magnas égeris.

GR. Jús bonum oras. TR. Édepol hau ted órat·nam tu injúriu's.

DÆ. Lóquere nunc jám, puella. Grípe, animum advorte ác tace.

PA. Súlt crepundia. DÆ. Écca video. GR. Périi in primo praélio:

Máne ne ostenderís. DÆ. Qua facie súlt? responde ex órdine. 1155

PA. Énsiculust auréolus primum líteratus. DÆ. Dícedum,

Ín eo ensiculo líterarum quíd sit. PA. Mei nomén patris.

Póst altrinsecus áncipes secúriculast, item aúrea, Líterata: ibi mátris nomen ín securiculást. DÆ. Mane:

Díc, in ensiculó quid nomen sít paternum. PA. Daémones. 1160

DÆ. Di inmortales, ubi loci sunt spēs meae? GR.  
Immo edepól meae?

DÆ. Pérge, te opsecró, continuo. GR. Plácide, aut  
ite in mâlam crucem.

DÆ. Lóquere, matris nómen hic quid ín securiculá  
siet.

PA. Daédalis. DÆ. Di mé servatum cúpiunt. GR.  
At me pérditum.

DÆ. Fíliam meam esse hánc oportet, Grípe. GR.  
Sit per mé quidem. 1165

Quí te di omnes pérdant, qui hodie me óculis vidistí  
tuis,

Méque adeo sceléstum, qui non círeumspexi cén-  
tiens

Príus, me nequis ínspectaret, quám rete extraxi éx  
aqua.

PA. Póst sicilicula árgenteola et dñac conexae máni-  
culae

Ét suculast. GR. Quin dírecta i tu cúm sucula et  
cum pórculis. 1170

PA. Ét bulla aureást, pater quam dèdit mihi natalí  
die.

DÆ. Éast profecto: cóntineri quín conplectar nón  
queo.

Fília mea, sálve: ego is sum quí te produxí pater:  
Égo sum Daemonés, et mater túa eccam hic intus  
Daédalis.

PA. Sálve, mi pater ínsperate. DÆ. Sálve: ut te  
amplectór lubens. 1175

TR. Vólup est quom istuc éx pietate vóstra vobis  
cóntigit.

DÆ. Ágedum, hunc, si potés, fer intro vídulum,  
Trachálio.

TR. Écce Gripi scélera: quom ista rés male evenít  
tibi,

Grípe, gratulór. DÆ. Age eamus, méa gnata, ad  
matrém tuam,

Quae éx te poterit árgumentis hánc rem magis ex-  
quírrere: 1180

Quaé te magis tractávit magisque sígna pernovít tua.

TR. Éamus hinc intro ómnes, quando óperam pro-  
miscám damus.

PA. Séquere me, Ampelísca. AM. Quom te dí  
amant, voluptatíst mihi.

GR. Súmne ego homo sceléstus, qui illunc hódie ex-  
cepi vídulum?

Aút quom excepi, quí non alicubi ín solo apstrusí  
loco? 1185

Crédebam edepol túrbulentam praédam eventurám  
mihi,

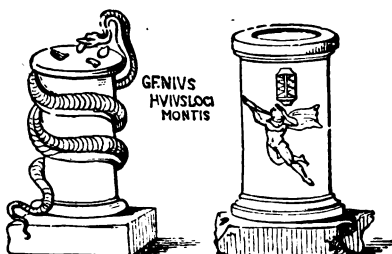
Quía illa mihi tam túrbulenta témpestate evénerat.

Crédo edepol ego illíc inesse argénti et auri lárgiter.

Quíd meliust quam ut hínc intro abeam et mé sus-  
pendam clánculum,

Sáltem tantispér dum apscedat haéc a me aegrimó-  
nia? 1190





## ACTUS V.

### DAEMONES.

Pro di inmortales, quis mest fortunatior,  
 Qui ex improviso filiam inveni meam?  
 Satin siquoi homini di esse bene factum volunt,  
 Aliquo illut pacto optingit-optatum piis?  
 Ego hodie, quod neque speravi neque credidi, 1195  
 Ex improviso filiam inveni meam,  
 Et cam de genere summo adolescenti dabo  
 Ingenuo, Atheniensi et cognato meo. [volo  
 Eum ego adeo arcessi huc ad me quam primum  
 Jussique exire huc ejus servom, ut ad forum 1200  
 Iret. Nondum egressum esse eum, id miror ta-  
 men.

Accedam opinor ad foris. Quid conspicio?  
 Uxor complexa collo retinet filiam.

Nimis paene inepta atque odiosa ejus amatiost.  
 Aliquando ausculando meliust, uxor, pausam fieri:  
 Atque adorna ut rem divinam faciam, quom intro  
 advenero, 1206  
 Laribus familiaribus, quom auxerunt nostram famil-  
 iam.

Sunt domi agni et porci sacres. Set quid istum re-  
 moramini, [foras.  
 Mulieres, Trachalionem? atque optume eccum exit

## TRACHALIO. DAEMONES.

TR. Úbi ubi erit, jam invéstigabo et mécum ad te  
adducám semul 1210

Plésidippum. DÆ. Elóquere ut haec res óptigit de  
fília.

Êum roga ut relínquat alias rés et huc veniát. TR.  
Licet.

DÆ. Dícito datúrum meam illi fíliam uxorém. TR.  
Licet.

DÆ. Êt patrem ejus mé novisse et míhi esse cognatúm. TR. Licet.

DÆ. Sét propera. TR. Licét. DÆ. Jam hic fac  
sit, céna ut curetúr. TR. Licet. 1215

DÆ. Ómnian licét? TR. Licet. Set scén quid est  
quod té volo?

Quód promisisti út memineris, hódie ut liber sím.  
DÆ. Licet.

TR. Fác ut exores Plésidippum, ut mé manu emit-  
tát. DÆ. Licet.

TR. Êt tua filia fácito ut oret: fácale exorabít.  
DÆ. Licet.

TR. Átque ut mi Ampelísca nubat, úbi ego sim libér.  
DÆ. Licet. 1220

TR. Átque ut mihi gratúm beneficium fáctis expe-  
riár. DÆ. Licet.

TR. Ómnian licét? DÆ. Licet. Tibi rúsum refero  
grátiam.

Sét propera ire in úrbem actutum et récipe te huc  
rusúm. TR. Licet.

Jam híc ero. Tu intéribi adorna céterum quod  
opúst. DÆ. Licet.

Hércules istum ínfelicit cúm sua licéntia: 1225

Íta meas replévit auris. Quídquid memorabám, li-  
cet.

## GRIPUS. DAEMONES.

GR. Quam móx licet te cónpellare, Daémones?

DÆ. Quid ést negoti, Grípe? GR. De illo vídulo,  
Si sápias, sapias: hábeas quod di dánt boni.

DÆ. Aequóm videtur tñbi ut ego alienúm quod est  
Meum ésse dicam? GR. Quódne ego inveni ín  
mari? 1231

DÆ. Tanto ílli melius óptigit qui pérdidit:

Tuum ésse nihilo mágis oportet vídulum.

GR. Istó tu's pauper, quóm nimis sancté piu's.

DÆ. O Grípe Gripe, in aétate hominum plúrumae  
Fíunt transennae, illi úbi decipiuntúr dolis. 1236

Atque édepol in eas plérumque esca inpónitur,  
Quam síquis avidus póscit escam aváriter,  
Decípitur in transénna avaritiá sua.

Ille qui consulte, dócte atque astuté cavet, 1240  
Diútine uti ei béne licet partúm bene.

Mi istaéc videtur praéda praedatum írier,

Majóre ut cum dote ábeat hinc quam advénerit.

Egone út quod ad me adlátum esse alienúm sciam  
Celém? minume istuc fáciat noster Daémones.

Sempér cavere hoc sápiéntis aequíssimumst, 1246  
Ne cónscii sint ípsi malefici suis.

Ego nísi quom lusim níl morer ullúm lucrum.

GR. Spectávi ego pridem cómicos ad istúm mo-  
dum

Sapiénter dicta dícere atque is plaúdier, 1250

Quom illós sapientis móres monstrabánt poplo.

Set quom índé suam quisque íbant divorsí domum,  
Nullús erat illo pácto ut illi jússerant.

DÆ. Abi íntro, ne moléstu's, linguae témpera.

Ego tñbi daturus níl sum, ne tu frústra sis. 1255

GR. At égo deos quaeso, ut quídquid in illo vídu-  
lost,

Si aurúm, si argentumst, ómne id ut fiát cinis.  
 DÆ. Illúc est quod nos néquam servis útimur.  
 Nam illíc cum servo síquo congressús foret,  
 Et ípsum sese et íllum furti astríngeret. 1260  
 Dum praédam habere sé censeret, ínterim  
 Praeda ípsus esset : praéda praedam dúceret.  
 Nunc hínc intro ibo et sácrificabo : póstibi  
 Jubébo nobis cénam continuó coqui.

PLESIDIPPUS. TRACHALIO.

PL. Íterum mi istaec ómnia itera, mi ánime, mi Tra-  
 chálio, 1265  
 Mí liberte, mí patrone, ímmo potius mí pater :  
 Répperit patrém Palaestra suum átque matrem ?  
 TR. Répperit.  
 PL. Êt popularis ést ? TR. Opino. PL. Et míhi  
 nupturast ? TR. Súspicor.  
 PL. Cénen hodie déspondebit êam mihi, quæso ?  
 TR. Cénseo.  
 PL. Quid, patri etiam grátulabor quom íllam inve-  
 nit ? TR. Cénseo. 1270  
 PL. Quid, matri ejus ? TR. Cénseo. PL. Quid érgo  
 censes ? TR. Quód rogas,  
 Cénseo. PL. Dic érgo, quanti censes ? TR. Egone ?  
 cénseo.  
 PL. Ádsum equidem, ne cénsonem sémper facias.  
 TR. Cénseo.  
 PL. Quid, si curram ? TR. Cénseo. PL. An sic pó-  
 tius placide ? TR. Cénseo.  
 PL. Êtiamne eam salútem adveniens ? TR. Cénseo.  
 PL. Etiám patrem ? 1275  
 TR. Cénseo. PL. Post éjus matrem ? TR. Cénseo.  
 PL. Quid póstea ?

Étiamne adveniéns conplectar êjus patrem? TR.  
Non cénseo.

PL. Quid, matrem? TR. Non cénseo. PL. Quid,  
êampse illam? TR. Non cénseo.

PL. Périi, dilectúm dimisit: núnc non censet, quóm  
volo.

TR. Sánus non es: séquere. PL. Duc me, mí pa-  
trone, quó lubet. 1280

### LABRAX. GRIPUS.

LA. Quis mést mortalis míserior qui vívat alter  
hódie,

Quem aput récupérateurés modo damnávit Plesi-  
díppus?

Abjúdicata a mé modost Palaéstra: perditús sum.  
Nam lénones ex gaúdio credo ésse procreátos:

Ita omnés mortales, síquid est malí lenoni, gaú-  
dent. 1285

Nunc álteram illam quaé meast visam húc in Ve-  
neris fánium

Saltem út eam abducam, dé bonis quod réstat re-  
liquiárum.

GR. Numquam édepol hodie ad vésperum Gripum  
ínspicietis vívom,

Nisi vídulus mihi rédditur. LA. Perí: quom  
mentiónem

Fieri aúdio usquam víduli, quasi pálo pectus tún-  
dor. 1290

GR. Istíc scelestus líber est: ego qui ín mari pre-  
héndi

Rete átque excepi vídulum, ei dáre negatis quíc-  
quam.

LA. Pro di immortales, sũo mihi hic sermõne ar-  
rexit auris.

GR. Cubitum hercle longis literis signabo jam us-  
quequaque,

Siquis perdiderit vidulum cum auro atque argento  
multo, 1295

Ad Grípum ut veniat. Nõn feretis istum, ut pos-  
tulatis.

LA. Meum hercle illic homo vidulum scit quĩ ha-  
bet, ut ego opinor.

Adeundus mi illic est homo: di quaeso subvenite.

GR. Quid me intro revocas? hoc volo hic ante os-  
tium extergere.

Nam hoc quidem pol e robigine, non est e ferro  
factum: 1300

Ita quanto magis extergeo, rutilum atque tenuius  
fit.

Nam hoc quidem venenatumst verum: ita in ma-  
nibus consenscit.

LA. Adulescens, salve. GR. Di te ament cum in-  
raso capite. LA. Quid fit?

GR. Verum extergetur. LA. Ut vales? GR.  
Quid tu? num medicus quaeso's?

LA. Immo edepol una litera plus sum quam medi-  
cus. GR. Tum tu 1305

Mendicus es? LA. Tetigisti acu. GR. Videtur  
digna forma.

Set quid tibist? LA. Hac proxima nocte in mari  
hercle elavi:

Confractast navis, perdidi quidquid erat miser ibi  
omne.

GR. Quid perdidisti? LA. Vidulum cum auro  
atque argento multo.

GR. Eequid meministi in vidulo qui periit quid  
ibi infuerit? 1310

LA. Quid réfert, qui periit tamen, si núnc hoc fabulémur?

GR. Quid, si égo sciam qui invénerit? volo éx te scire sígna.

LA. Octíngenti in marsúpio nummi aúrei infué-runt,

Praetérea centum Phílippeae minae ín pasceolo sórsus.

GR. Magna hércle praedast: lárgiter mercédis indipíscar: 1315

Di homines respiciunt: bene ergo hinc praedatus ibo.

Proféctost hujus vídulus. Perge ália tu expedíre.

LA. Taléntum argenti cómmodum magnum ínerat in crumína,

Praetérea sinus, cántharus, epíchysis, gaulus, cýathus.

GR. Papaé: divitias tú quidem habuísti luculéntas. 1320

LA. Miserum ístuc verbum et péssumumst "habuisse et nihil habére."

GR. Quid dáre velis qui istaéc tibi investíget indicétque?

Elóquere propere céleriter. LA. Nummós trecen-tos. GR. Trícas.

LA. Quadrigéntos. GR. Tramas pútidas. LA. Quingéntos. GR. Cassam glándem.

LA. Sescéntos. GR. Curculiúnculos minútos fabuláre. 1325

LA. Dabo séptingentos. GR. Ós calet tibi: núnc id frige fáctas.

LA. Millé dabo nummum. GR. Sómneas. LA. Nihil áddo: abi. GR. Igitur aúdi:

Si hercle ábiero hinc, hic nóñ ero. LA. Vin cén-tum et mille? GR. Dórmis.

LA. Elóquere quantum póstules. GR. Quo níhil  
invitus áddas,

Taléntum magnum: nón potest trióbulum hinc  
abésse: 1330

Proin tú vel aias vél neges. LA. Quid istíc? ne-  
cessumst, vídeo:

Dabitúr talentum. GR. Accédedum huc: Venus  
haéc volo adrogét te.

LA. Quod tibi lubet, id mi ímpera. GR. Tange  
áram hanc Veneris. LA. Tángo.

GR. Per Vénere[m] hanc jurandúmst tibi. LA.  
Quid júrem? GR. Quod jubébo.

LA. Praci vérbis quidvis: quód domist, numquam  
úlli supplicábo. 1335

GR. Tene áram hanc. LA. Teneo. GR. Déjera  
te argéntum mihi datúrum

Eodem íllo die ubi víduli sícs potitus. LA. Fíat.  
GR. LA. Venus Cýrenensis, téstem te testór  
mihi,

Si vídulum illum, quém ego in navi pérdidi,  
Cum auro á[que] argento sálvom investigávero  
Isqu[æ] ín potestatém meam pervénerit: 1341

GR. Tum ego huíce Gripo, ínquito et me tángito

LA. Tum ego huíce Gripo, díco, Venus, ut tu  
aúdias

GR. LA. Taléntum argenti mágnum continuó  
dabo.

GR. Si défraudassis, díe ut in quaestú tuo 1345  
Venus éradicet cáput atque aetatém tuam.

Tecúm tam tute habéto hoc, ubi juráveris.

LA. Illút ego advorsum síquid peccassó, Venus,  
Venerór te ut omnes míseri lenonés sient.

GR. Tam fíet, etsi tú fidem serváveris. 1350

Tu hic ópperire: jam égo faxo exhibít senex:

Eum tú continuó vídulum repóscito.

LA. Si máxume illum míhi reddiderit vídulum,  
 Non égo illic hodie débeo trióbulum.  
 Meus árbitratust, língua quod jurét mea. 1355  
 Set cónticiscam: eccum éxit et ducít senem.

GRIPUS. DAEMONES. LABRAX.

GR. Séquere hac: ubi istic lénost? heus tu: én tibi,  
 nic habet vídulum.

DÆ. Hábeo et fateor ésse aput me: et, sí tuus est,  
 habeás tibi.

Ómnia ut quicque ínfuit ita sálva sistentúr tibi.

Téne, si tuus est. LA. Di ínmortales: méus est.  
 Salve, vídule. 1360

DÆ. Túun est? LA. Rogitas? sí quidem hercle  
 Jóvis fuit, meus ést tamen.

DÆ. Ómnia insunt sálva: una istinc cístella excep-  
 tást modo

Cúm crepundiís, quibus hodie fíliam invení meam.

LA. Quám? DÆ. Tua quae fuít Palaestra, ea fília  
 inventást mea.

LA. Béne mehercle fáctumst: quom istaec rés tibi  
 ex senténtia 1365

Púlcre evenit, gaúdeo. DÆ. Istuc fácale non credó  
 tibi.

LA. Ímmo hercle, ut sciás gaudere mé, tu mihi trió-  
 bulum

Ób eam ne duís: condono té. DÆ. Benigne edepól  
 facis.

LA. Ímmo tu quidem hércle vero. GR. Heús tu,  
 jam habes vídulum?

LA. Hábeo. GR. Propera. LA. Quid properabo?  
 GR. Réddere argentúm mihi. 1370

LA. Néque edepol tibi dó neque quicquam débeo.  
 GR. Quae haec fáctiost?

Nón debes? LA. Non hércle vero. GR. Nón tu juratús mihi's?

LA. Júratús sum, et núnc jurabo, síquid voluptatíst mihi:

Jús jurandum réi servandae, nón perdundae cónditumst.

GR. Cédo sis mihi taléntum magnum argéti, perjuríssume. 1375

DÆ. Grípe, quod tu istúm talentum póscis? GR. Juratúst mihi

Dáre. LA. Lubet juráre: tun meo póntifex perjúrio's?

DÆ. Quá pro re argentúm promisit híc tibi? GR. Si vídulum

Itánc redegissem ín potestatem éjus, juratúst dare Míhi talentum mágnum argenti. LA. Cédo quicum habeam júdicem, 1380

Ní dolo malo ínstipulatus sís nive etiamdum haú siem Quínque et viginti ánnos natus. GR. Hábe cum hoc. LA. Immo alióst opus.

DÆ. Já m ab isto auferre haú sinam te, ni ístunc condemnávero.

Prómisistine huíc argentum? LA. Fáteor. DÆ. Quod servó meo

Prómisisti, méum esse oportet. Né tu, leno, póstules Te híc fide lenónia uti: nón potis. GR. Jam té ratu's 1386

Nánctum hominem quem défraudares? dándum huc argentúmst probum:

Íd ego continuo huíc dabo, adeo mé ut hic emittát manu.

DÆ. Quándo ergo erga té benignus égo fui atque operá mea

Haéc tibi sunt serváta: (GR. Immo herele mæa, ne tu dicás tua. 1390

DÆ. Sî sapiēs, tacébis): tum te mîhi benigne itidem  
áddecet

Béne merenti béne referre grátiam. LA. Nempe  
pró meo

Júre oras? DÆ. Mirúm quin tuum jus mēo periclo  
aps te éxpetam.

GR. Sálvos sum: lenó labascit: líbertas porténditur.

DÆ. Vídulum istunc ílle invenit: íllut mancupiúm  
meumst. 1395

Égo tibi hunc porró servavi cúm magna pecúnia.

LA. Grátiam habeo et dé talento núlla causast quín  
feras,

Quód isti sum jurátus. GR. Heus tu, mîhi dato  
ergo, sî sapis.

DÆ. Tácen an non? GR. Tu mēam rem simulas  
ágere: tibi mu \* \* \*

Nón hercle istoc me íntervortes, si áliam praedam  
pérdidi. 1400

DÆ. Vápulabis, vérbum si addes únum. GR. Vel  
tu hercle énica:

Nón tacebo umquam álio pacto, nísi talento cónpri-  
mor.

LA. Tíbi quidem operam hic dát: taceto. DÆ.  
Cóncede huc lenó. LA. Licet.

GR. Pálam age, nolo ego múrmurillum néque susur-  
rum fíeri.

DÆ. Díc mihi, quanti tu íllam emisti tuam álteram  
muliéreulam 1405

Ámpeliscam? LA. Mílle nummum dínumeravi.

DÆ. Vín tibi

Cónditionem lúculentam férre me? LA. Sané volo.

DÆ. Díviduom taléntum faciam. LA. Béne facis.

DÆ. Pro illa áltera,

Líbera ut sit, tíbi dimidium súde, dimidium huíc  
cedo.

LA. Máxume. DÆ. Pro illó dimidio Grípum ego  
emittám manu, 1410

Quém propter tu vídulum et ego gnátam inveni.

LA. Béné facis:

Grátiam habeo mágnam. GR. Quam mox mi árgen-  
tum ergo rédditur?

DÆ. Rés solutast, Grípe. Ego habeo. GR. Tu  
hércle: at ego me mávolo.

DÆ. Níhil hercle hic tibi, né tu speres: júris juran-  
dí volo

Grátiam faciás. GR. Perii hercle: nési me suspendo,  
óccidi. 1415

Númquam hercle iterum défraudabis mé quidem  
post hunc diem.

DÆ. Híc hodie cenáto, leno. LA. Fíat: conditió  
placet.

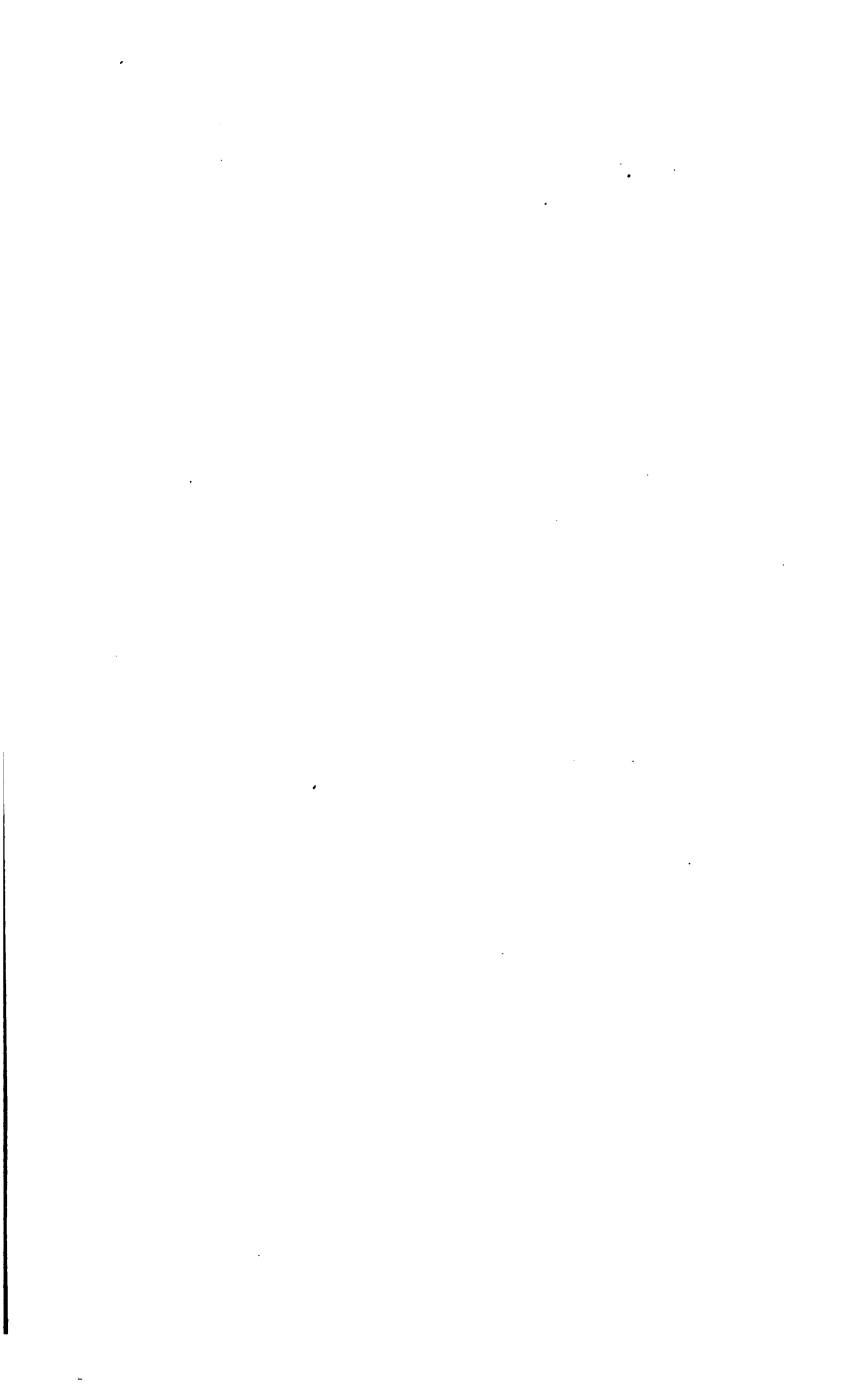
DÆ. Séquimini intro. Spéctatores, vós quoque ad  
cenám vocem, 1418

Ní daturus níl sim neque sit quícquam polluctí domi,  
Níve adeo vocátos credam vós esse ad cenám foras.

Vérum si volétis plausum fábulæ huic clarúm dare,  
Cómissatum omnés venitote ád me ad annos sédecim.

Vós hodie hic cenátote ambo. GR. Fíat. CAN-  
TOR. Jam Plausúm date.





# THE METRES OF PLAUTUS.

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## INTRODUCTORY REMARKS.

THE comic measures depart very greatly from the regularity that appears, even amid great variety, in epic, lyric, and tragic poetry. The boundless license of Plautus and Terence have furnished both ancient and modern scholars of the highest eminence a great field for discussion. This license is largely due to the very nature of comedy. Its colloquialisms were incompatible with the elegant stiffness and refined pronunciation of later poetry. While it adhered to metrical rules, it pronounced its words as they were uttered by the common people. The same words and syllables that were clipped and contracted in the conversations of the forum and the market-place were doubtless omitted in the pronunciation of the actor.

The following remarks, condensed mainly from Brix's Introduction to the *Trinummus*, with occasional references to Corson and Monk, will sufficiently explain the peculiarities of Plautus's measure, and will be referred to often in the Metrical Notes. These, it is hoped, with the marking of the text, and the tabular key of Fleckeisen, will render the scansion of Plautus, hitherto accounted difficult, easy and pleasant.

That Plautus differed essentially from the Augustan poets in his method of measuring syllables admits of no question. But to set up the prosody of Horace, Virgil, and Ovid as the infallible standard, while every deviation on the part of Plautus is either to be assigned to the caprice of the poet or imputed to a ruder age of versification, would be an act of injustice to the poet, and a failure to comprehend the character of the language which he had to mould to his use. In the measurement of syllables and their metrical appropriation, Plautus, like all early scenic poets, follows the usage of popular speech, and presents in his prosody in general the carelessness and fluctuation of the language of every-day life. From Plautus, the reforming versification of Ennius, with its new metre, the dactylic hexameter, radically differs. The rhythm of this verse, with an arsis incapable of resolution and a strongly-marked double thesis, was irreconcilable with the freer movement of older metres. It insisted on endings of

definite quantity, long or short, and exacted a complete subordination and classification into these two great categories. Thus, for Latin hexameter, there grew up a law of prosody as definite and scrupulous as that of the Greek. But in the case of the iambic and trochaic metres of dramatic poetry, neither did Terence, Pacuvius, Attius, nor even Ennius modify to any considerable degree the usage of Plautus; Catullus and Horace were the first to make Latin iambics observe the stricter law of Greek prosody.

The peculiarities of Plautus in prosody, analogous to the irregularities of popular usage, can not all be enumerated here. Furthermore, we are only acquainted with isolated facts, the sum of which would fail of being authoritative for every anomaly. Consequently we content ourselves with a discussion of only the most important of these peculiarities, without claiming to exhaust all the phenomena in this field of investigation, or to reduce them to a system. The caprice of popular pronunciation and the lack of satisfactory evidence would render this difficult, if not impossible.

1. It is admitted that final *s*, even in Cicero's time, was so weak that, in combination with the initial consonant of the following word, it did not make the vowel long by position. Cicero (Or., § 161) quotes several passages (one from Lucilius), and at the same time remarks with a sneer of censure that only *poetæ novi* had taken offense at it. Therefore, in the sixth foot of the senarius, which is otherwise always pure and uniform, and at the close of the iambic acatalectic tetrameter and the trochaic catalectic tetrameter, *s* does not render the vowel long by position; as *salvos sis*, Rud., l. 103; *estis nunc*, Rud., l. 512; *Commonitus sum*, Trin., 1054.

2. It is farther to be observed, quite at variance with late usage in verse, that in scenic versification, mutes before liquids are incapable of giving position; so *agris, libros, duplex*, can not give spondaic, but only iambic word-feet.

3. But the influence most far-reaching in changing the natural quantity in popular speech was accent. While the measured dignity of oratorical speech, in words like *dōmī, cāvē*, allowed full force both to the accent of the first syllable and long vowel of the last, which was unaccented, the more rapid articulation of the people felt it an inconvenient and troublesome task to allow an unaccented long syllable to follow an accented short, and they weakened iambic word-feet of all sorts to light pyrrhics. Therefore we find not seldom in the comic writers with pyrrhic measure such forms as Trin., 841, *domi*; 257, *preti*; 272, *boni*; 822, *bonis*; 868, *foris* (*fores*); 288, *manu*; 602, *modo*; 728, *dedi*; and the iambic imperative, with the exception of a case mentioned farther on, appears continually shortened in the final syllable; as Trin., 1091, *tene*; 763, *vide*; 847, *viden*; 830, *abi*; 989, *abin*. See also *utin istic*, Rud., l. 1063.

4. Hand in hand with this weakening of the vowel, and for a like purpose, went the obscuration and the rejection of consonant endings; as *enim*, *apud*, *quidem*, *parum*, *soror*, *caput*, *amant*, *habent*, for which the older forms, *apu*, *quide*, *paru*, etc., frequently appear. Therefore the last syllable of such words did not have the vowel long before the following initial consonant. So Trin., 61, *enim*; 196, *apud*; 336, *quidem*; 238, *petit*; 503, *erat*; 661, *piget*; 902, *dedit*; 642, *itan*; 316 and 361, *pater*; 236, *modum*; 261, *forum*; 80, *potest*. (Examples of the falling away of the final *m* may be found in greater number in Cors. Aus., p. 110-12.) But that the weakening of the final vowel of these words is due to the influence of the accent of the preceding short syllable is evident, first, from the fact that a shortening of the final syllable is never allowed, either in such cases as *continē* (Rud., l. 510), where the accent has fallen back from the short, or in words like *ætas*, *mores*, *vincunt*, *nos'ros*, etc., where the accent rests on a long syllable; and, secondly, when the emphasis of the accent falls away in such words as *abi*, *tene*, *tace*, the length of the last syllable is restored — that is, when the word was uttered slowly and with emphasis, as is usual in punctuation. So *jube*, Capt., l. 842; *abi*, l. 452.

5. Moreover, beyond the limit of iambic word-feet, the power of the spoken accent, which often corresponds to the influence of the verse ictus in metre, has made itself felt, in that also iambic combinations or groups use the same freedom of pyrrhic measure when a word consisting of a short syllable (*quid*, *quod*, *quot*, *sed*, *et*, *is*, *pol*, or *ego*, *abi*, *age*, *quasi*, *sibi*, with the elision of the last syllable) is connected with an initial long vowel of a word of one, two, or more syllables. So Trin., 630, *quód est*; 668, *itást*; 354, *is est*; combinations which do not fall on the ear otherwise than, 80, *potest*. Farther, 851, *pól híc quidem*; 104, *mihi ín manu*; 914, *quód ín manu*; 910, *mihi ín labris*; 482, *quód ád ventrem*; 133, *égo illi*; 307, *éum esse*; 77, *tibi istaec*; 320, *túa istuc*; 337, *tibi esse*; 413, *ém istaec*; 414, *tibi illud*; 472-6, *quód illi*; 954, *án ille*; 901, *úbi ipse*; 902, *áb ipso*; 621, *síne ómni*; 1101, *séd intus*; 926, *quid ergo*; 58, 559, *quidem hércle*; 385, *séd ádde*; 964, *quód áccipisti*; 318, *quid exprobrabas*; 664, 712 (Capt., 83), *ín ócculto*; 840, *nóvo órnatu*; 852, *éo órnatu*. Capt., 489, *quási ín Veláb-ro oleá-rii*; 877, *ábi ín malám rem*; 279, *quid ípsus híc*; 997, *séd éccum* (very often); 934, *pótēstatem*. Trin., 833, *sátēllites*.

6. But the power of the accent extended not only forward to what immediately followed, but also backward upon the syllable next preceding. For in long words, or word-combinations having the accent on the third syllable from the first, the long syllable second from the first, if the first was short, was also shortened; because, in such words, the rapid utterance naturally hastened to the accented syllable, and,

through the energetic prominence of this syllable, the unaccented long one before it failed to strike the ear with sufficient force. In solemn and more dignified speech, like epic poetry, the case would be otherwise. To this the measure of the colloquial language corresponds, as in Trin., 398, *senēctūti*; 456, *serēntārium*; 726, *tabērnāculo*; 1166, *volūntāte*; 129, *dedistine*: Rud., 477, *magistrātus*. So also, in like-moving word combinations, Capt., 83, *in occulto*; 124, *ita ut dicis*; 71, *scio ābsūrde*: Trin., 1016, *is hūnc hōminem*; 1052, *mage exigere*: Rud., 904, *sed ūxor*: Trin., 709, *tibi intērpellatio*; 88, *sed istuc*; 114, *et illūn*; 421, *et ille aedis*; 573, *quid istic*; 718, *quoque hīnc abiit*; 503, *erāt dicto*; 109, *vidētiq̄ ipse*; 316, *pāter pārerem*: Capt., 571, *negās Tīndarum ēsse*.

From these passages, which could be indefinitely increased, the range and limit of this influence is shown—the limit that the shortened syllable must stand immediately *before* or *after* the spoken accent or the metrical ictus, and *after* a short syllable.

7. On the other hand, the words *ille*, *iste*, *unde*, *inde*, *nempe*, which certainly become shortened outside of the above-represented limits, have a nature in regard to sound peculiarly their own. As current coins are worn away by constant use, so these vowels by conversation lost their accent, and in *unde*, *inde*, *nempe*, a kind of consonant weakening seems to have taken place, so that the liquids *m* and *n* in common life were almost entirely slurred over. For *iste* there was a second form, *ste*, first brought out of its obscurity by *Lachmann* (see also Cors. Auss., ii., 82). In *ille* the double consonant was so weak that it had scarcely more value than a single one; as may be concluded from *ellum*, *ellam*, *en-illum*, *en-ilum*, *en-lum*, *ellum*, and the very general Pyrrhic measure of *illic*, the pronoun, and not the adverb.

8. *Frustra* is altogether anomalous. The word is usually a spondee, but five times in Plautus is found as a trochee. See Rud., 969, 1255; Capt., 854.

9. At variance with these shortenings that occurred under particular circumstances, and which found their way from conversation into written language, Plautus endeavors to preserve the length of a long syllable where the writers of the Augustan Age shorten it. So *es* with the comic writers stands long; generally, also, the ending *or* in comparatives, verbal substantives, and verbs. Sometimes the original long in the conjugation-ending is maintained; as Trin., 206, *habet*; 330, *eget*; Capt., Prol., 25, *fit*; Capt., 350, *scit*. Especially in the subjunctive forms *sit*, *det*, *fuat*, *velit*; hence Trin., 306, *mavelit*.

10. Synæresis, in a particular circle of words and word-forms, is also peculiar to scenic poetry. Through this contraction of the vowels dissyllabic words could be pronounced as one syllable; as the forms from *deus*, *meus*, *tuos*, *suos* (that is, *tuus*, *suus*; but the age of Plautus knew only *tuos* like *salvos*, *relicuos*, *vivont*, etc.), *is* (*eius*, *ei*,

*eum*; also in *eumpse*—*eos, eo, ea*); *quouis* and *quoi*; *huius* and *huic*; *ret*, Trin., 38, 119; *dies*, 578; *die*, 843; *diu*, 65; *fui, fuit*, 106, 619, 1090; *scio*, 97; *trium*, 848; *duas*, 775; *ait, ais, ain*, 987. The trisyllabic forms from *deus, meus, tuos, suos, idem*, also *duorum*, Trin., 626; *duarum*, 1052, become dissyllabic. Compounds like *proin*, Trin., 977; *dehinc*, 838; *praeoptare*, 648; with vowels joined together, always suffer synæresis; but *intro ire* do not follow this rule.

11. Not less difficult than the limitation of prosodiac license is the question concerning the range and circumstances of the use of hiatus. It is generally agreed that the Romans saw real beauty in the hiatus; but the elision of the vowel became so common that Cicero (Or., § 150) says, "*Nemo tam rusticus est, qui vocales nolit conjungere.*" Hence we find in Plautus the hiatus only when a stop in the metre or the thought causes or allows a pause in the recitation.

The pause of sense accompanies the hiatus when this pause is of a more important kind, and connected with a change of person; as Trin., 185, 432, 776, 1185; perhaps also 603 and 375, though in this case also the use of the hiatus is rather seldom. Hiatus is oftenest found in words of one syllable with a long vowel, or words having a short vowel ending with *m*, when they form the first syllable of an arsis, which is resolved into two short ones, *quæ ego*, Trin., 6; *qui in*, 12, etc.

Proper names allow a greater license in the hiatus.

The dactylic, and even the trochaic arsis, justifies the hiatus.

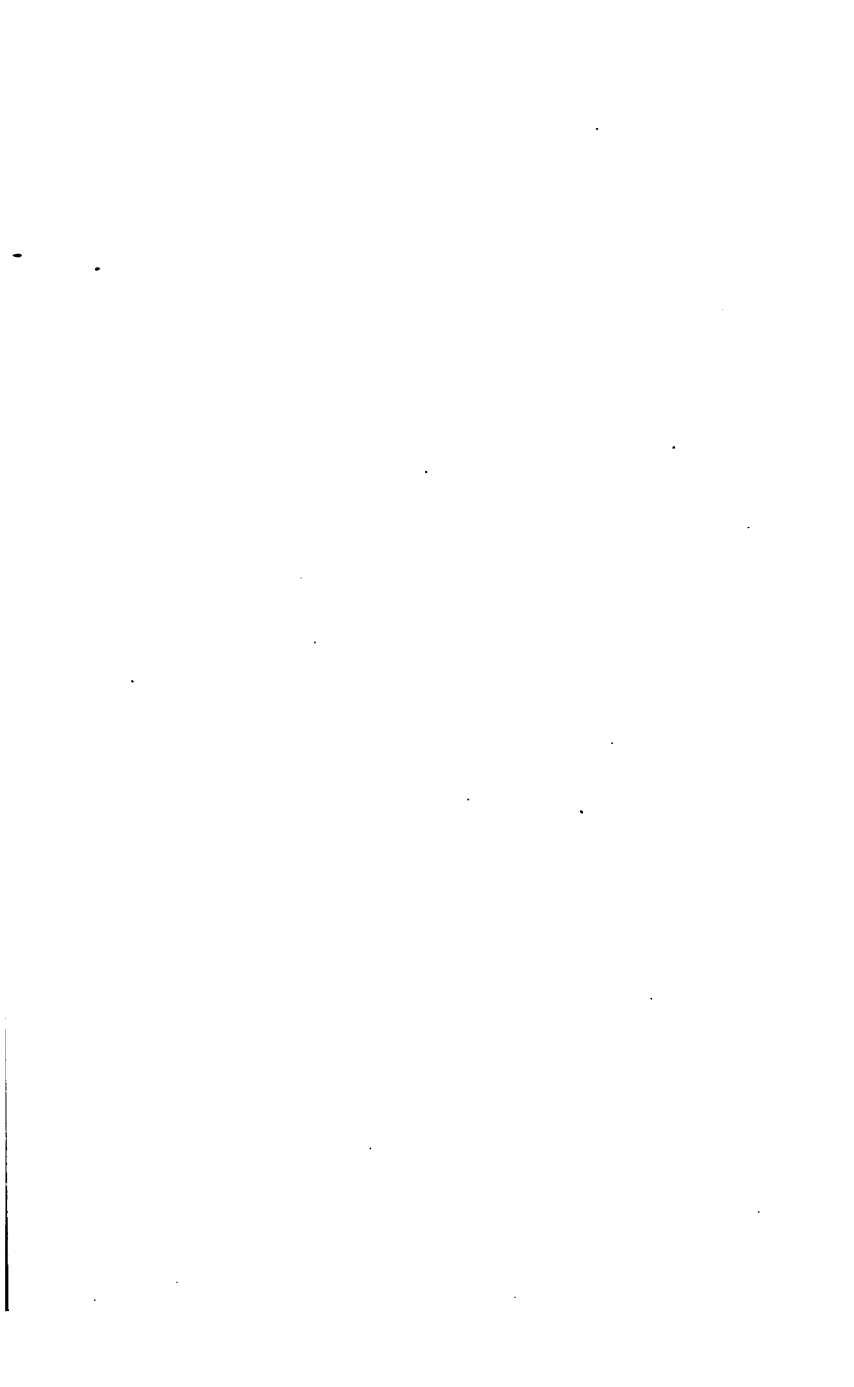
It is also used when, as a help to prosody, it serves to shorten a syllable originally long.

It is permitted in interjections.

12. Vowels, and even consonants, were slurred over; hence *Librius* became *Lib'rius*; *adolescens, ad'lescens*; *voluptas, v'iuptas*.

*M* and *d* were syncopated in the middle of words; thus *enimvero* became *en'vero*; *quidem, qui'em*; *modo, mo'o*, etc. *D* was added to *ne, te, and se* when followed by a vowel, to prevent hiatus.





## METRICAL NOTES.

### CAPTIVI.

The metres of Plautus are chiefly iambic and trochaic. For the tabular scales of these metres, and for detailed statements, any of the Grammars are amply sufficient. The principal uncommon metres of Plautus are the anapæstic, cretic, and bacchic. It is believed that the peculiarities of these are sufficiently explained in the notes.

The argument is in iambic trimeter, or senarius. It consists of three iambic dipodies. For tabular scale, see H., 683; A. and S., § 314. In comedy, every foot except the last may take the spondee and its equivalents.

1. Cāptūst | īn pūg|nā || Hē|gŷō|nŷs fīl|ŷūs.

The hiatus in the third foot is owing to the cæsural pause.

The writers of the Augustan age carefully avoid the hiatus, but with Plautus it is very common.

2. Alīūm | quādrī|mūm || fūgŷ|ēns sēr|vōs vēn|dīdīt.

*Alium* here and in the ninth line is for *alterum*, owing to the necessity of the verse. In the seventh, *amittatur* is for *amitteretur*, for the same reason.

4. Tāntūm | stūdēns | ūt || gnā|tūm rēctū|pērēt | sūdm.

5. Et īn ī|būs ē|mŷt || ō|lim āmīs|sūm fīl|ŷūm.

The acrostic form *Capteivei* is chosen rather than *Captivi*, because to compress a clear argument into seven lines with a metrical arrangement would be too difficult a task.

The Prologue is in iambic trimeter. The same measure continues to line 194.

3. Hōc vōs | mŷhŷ tēs|tēs || ēs|tŷs mē | vērūm | lōquī.

8. *Altrum* for *alterum*, on account of the verse.

12. Sī nōn | ūbŷ sēdē|ās || lōcūs | ēst ēst | ūbī ām|būlēs.

18. Dōmō quēm | prōfūgŷ|ēns || dōmŷ|num āpstūlē|rāt vēn|dīdīt.

The line shows much irregularity in the first four feet. In this measure the tribrach and dactyl have the rhythmical accent on the second syllable. In the trochaic it is upon the first.

21. *Suo*. Synæresis. *Domi*. See 3 Int. Rem.

25. *Fit*. See 9 Int. Rem.

33. Rēcōn|cŷlŷā|re ūt || fācŷl|ŷūs | pōssēt | dōmūm.



great liberties in its use. The principal arsis is on the second syllable. Both arses may be resolved. The short can be changed into a long, and this again into two shorts. Plautus makes this verse asynartete sometimes. It abounds in diæreses.

Adcûrât' | ágâtûr | dôct' ét dillgênter.

234. Sŭb bŭnī | sŭnt sēt ūbī | jām pēnēs | sēsē hābēnt.

238. Pŏl ĕgŏ tē | si āudēām | mēum pātrēm | nŏmīnēm.

242-360. Trochaic tetrameter catalectic or septenarius. It regularly consists of seven trochees, followed by a catalectic syllable. It is the same in its variations as the octonarius.

262. *Fuimus*. The long vowel in the first syllable arises from the fact that the perfect was formed from the short stem, *fŭ*, by a lengthening of the *u* to *ou*, and hence either the old form *foverint* or *fuerint*. See Corssen's *Aussprache*, ii., § 159.

264. *Mihi esse* = *m' esse*.

279. *Quid ipse hic*. 5 Int. Rem.

288. Nam illic | quidēm Thēō|dōrō|mēdēs || fŭit gēr|mānō | nŏmī'ne.

290. *Magis*. The final *s* gives no position. See 1 Int. Rem.

309. The second measure is a double anapæst.

331. For the hiatus in the principal cæsuræ, see 11 Int. Rem.

342. Hīnc ūbī ē|rŭnt īn|dŭtī|æ illŭc || tŭūm quī | cŏnvēnī|āt pā|trem.

350. *Scit*. See 9 Int. Rem.

363. *Is*. *s* gives no position.

364. *Dedi*. For the shortening of the final syllable, see 3 Int. Rem.

385. "The change of the metre, and the introduction of the heavier and longer trochaic septenarius, was caused by the solemnity of the farewell."—Brix.

419. Hŏmīnum īn|gēnīum | libērāle. Ut | lācrŭmās | ēxcŭtī|ŭnt mī|hi.

444. *Age*. "The short final syllable in the pause of sense instead of a long one."—Brix.

489. *Quasi in Velabro*. See 5 Int. Rem.

499. Bēnē rēm gērē|rē bŭnō pŭp|līcō sīc|ūt fēcī.

500. Ego hērī quom ē|mī hŏsce hŏmīnēs. | Ūbī quīsqŭē vī|dēnt me hŏdīē.

502. *Ita*. The final *a* was originally long (Cors. Aus., i., § 331), and was so used by Nævius. It is still so regarded in cretic and bacchic measure, as here.

505. Tāndem ābī|i ād prŭē|tōrem. Ibī | vīx rēqnī|ēvī | rŏgō.

510-515. Iambic septenarii or tetrameter catalectic. Varro has called it the *comicus quadratus*. It is rarely used in tragedy, but frequently in comedy. The Atellane poets delighted in it. "Plautus treats the verse as asynartete, allowing himself in the hiatus, the diæresis, and the anceps."—Monk, Gr. and

Rom. Met. It admits the spondee and its equivalents in all the feet; less frequently in the fourth foot, where it is usually concealed by the pronunciation. The fourth foot also admits the anapæst, and, rarely, the dactyl. In the seventh foot, besides the iambus, there may stand the spondee, tribrach, dactyl, anapæst, and the proceleusmatic. Principal cæsura after fourth foot.

510. *Eö prôt|Inūs ād | frātrēm | mēi || ūbi ālī|i sūnt | cāptī|vi.*

516-524. Iambic octonarii. The same general remarks apply as to the septenarii.

518. *Illest.* *i* short by 5 Int. Rem. *Dies.* Synæresis. 10 Int. Rem.

533. *Foras.* See 12 Int. Rem.

541. The increasing peril of the situation on the approach of Aristophontes explains the change of measure from the iambic to the trochaic here. *Quid istuc.* See 5 Int. Rem.

548. *Quod istic.* 5 Int. Rem.

550. *Et illic.* As above.

555. *Fuit.* For the quantity of *u*, see l. 262.

571. *Negas Tyndarum esse.* See 6 Int. Rem.

598. *Larvae=laruae.* Trisyllabic.

663. *Sariunt* with one *r* is favorable to the measure, and confirms the best manuscripts as to its orthography.

664. *Atat.* The final syllable is made long by the natural emphasis in uttering an expression of great surprise.

727. *Pēr dēos | ātque hōmī|nēs || ěgō | te ōptēs|tōr Hē|gō.*

830. *Hōc.* For quantity, see H., 613.

833. *Perlubet.* For the quantity of the final syllable, see 9 Int. Rem.

837. Brix regards this verse as both wrongly placed and very faulty in trochaic rhythm. He makes it a perfect iambic septenarius, thus:

*Nescio quem ad portum nāctus es, ubi cēnes: eo fastidīs.*

854. *Frustra.* For this word as a trochee, see 8 Int. Rem.

861. *Adparari.* Hiatus owing to the cæsural pause.

870. *Abi.* For *i* short, see 8 Int. Rem.; also l. 877. See 5 Int. Rem.

914. *Rēclūsīt.* The quantity (long) of the first syllable is owing either to the doubling of the *c* in the pronunciation (as in *reduco*, *rellatum*), or *re* (*red*) like *se* (*sed*), was originally long. See Corssen's *Aussprache*, i., p. 344.

934. *Pātēr ēt | pōtēris | ēt ěgō | pōtēro ēt | dī pō|tēstā|tēm dā|būnt.*

991. *Ūt quīdem hīc | ārgū|mēntā | lōquūtūr. || Nam īs mē|cum ā pūē|rō pūēr.*

997. *Sed ěccum.* See 5 Int. Rem.

## TRINUMMUS.

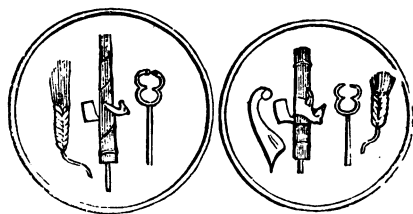
6. *Quæ ego.* For the hiatus, see 11 Int. Rem; also *qui in*, l. 13.
25. *Nam ego.* The arsis occasions the hiatus.
28. Nam hīc nīm|ūm mōr|būs || mō|rēs in|vāsīt | bōnōs.
38. Rēmōrām|quē fāc|unt || rēi | pīvā|tae ēt pūp|līcāe.
43. *Hic ille est.* See 7 Int. Rem.
48. For the hiatus in *O* and *salve*, see 11 Int. Rem.
61. *Nempe enim.* The foot is an anapæst. For the quantity of the first *e* in *nempe*, see 7 Int. Rem.
77. *Tibi istæc.* For the short *i* in *istæc*, see 5 Int. Rem.
88. *Sed istuc.* See 6 Int. Rem.
104. *In manu.* For the shortening of *i*, see 5 Int. Rem.
106. *Fuitne.* Synæresis. 10 Int. Rem.
114. *Et illum.* 6 Int. Rem.
119. Eī rei ōpē|rām dāre | tē || fūē|rāt āl|quānto āē|quīūs.
129. *Dedistine.* The first foot is an anapæst by 6 Int. Rem.
137. *Ille.* See 7 Int. Rem.
185. En meā | mālēfāc|tā || ēn | mēam āvā|rītīām | tībī.
196. *Apud.* The *d* makes no position. 4 Int. Rem.
206. *Habet.* Final syllable long. See 9 Int. Rem.
- 223–231. For a description of the measure, see Capt., 226, Metrical Notes.
235. Cretic tetrameter catalectic. For a description of the metre, see Capt., 204, Met. Notes.
246. *Et istuc et.* The arsis is resolved into two short syllables, thus:  
 ----- See 7 Int. Rem.
257. *Et recolo ubi.* Resolution makes the foot -----.
260. *Satis.* 1 Int. Rem.
268. *Misere male.* All short syllables.
272. *Boni.* For the quantity of the final syllable, see 3 Int. Rem.
276. The monologue style of verse changes into that of the dialogue.  
 The poet judiciously allows the father to speak in the dignified and imperious cretic measure, and the son in the more reserved and timid bacchic.
288. *Manu.* See 3 Int. Rem.
306. *Mavelit.* Final syllable long. 9 Int. Rem.
307. *Eum esse et.* .... See 5 Int. Rem.
319. *Tua istuc.* 5 Int. Rem.
330. *Eget.* 9 Int. Rem.
336. *Quidem.* 4 Int. Rem.
337. *Tibi esse.* 5 Int. Rem.
354. *Is est.* 5 Int. Rem.
402. *Minus.* The final *s* gives no position. So 411.

414. *Tibi illud.* See 5 Int. Rem.  
 421. *Et ille aedis.* 6 Int. Rem.  
 432. *Hiatus.* 11 Int. Rem.  
 456. *Ferentarium.* The second syllable is short by 6 Int. Rem.  
 472. *Quod illi.* 5 Int. Rem. Also 476.  
 503. 'The text is that of Brix. *Erat.* See 4 and 6 Int. Rem. *Eheu,* by the rule for interjections, does not suffer elision.  
 559. *Meus quidem hercle.* See 5 Int. Rem.  
 573. *Quid istic.* Anapæst, owing to the reflex influence of the accent.  
 603. *Suam* suffers synæresis, and forms the arsis of the second dipody. *Hoc modo.* For hiatus, see 11 Int. Rem.  
 621. *Omni.* Penult short. 5 Int. Rem.  
 630. *Quod est.* As above.  
 642. *Itan tan.* ... The final consonant in *itan* is weakened, so that the vowel before it is not lengthened. 4 Int. Rem.  
 652. *Hiatus* in the chief cæsura.  
 668. *Itäst.* 5 Int. Rem.  
 709. *Interpellatio.* First vowel short. 6 Int. Rem. So in *hinc*, l. 718; and *e* in *tabernaculo*, l. 726.  
 728. *Dedi.* 3 Int. Rem.  
 763. *Vide.* Short ultima. 3 Int. Rem.  
 775. *Duas eas.* Synæresis.  
 822. *Bonis.* 3 Int. Rem. So *abi*, l. 830; and *domi*, 841.  
 838. *Dehinc.* Synæresis.  
 852. *Ornatu.* 5 Int. Rem. So *hic*, 851.  
 868. *Foris.* 3 Int. Rem.  
 901-2. *Ipse—ipsonē.* 5 Int. Rem. So also 910, 914, 926.  
 987. *Īs ēnīm|vērō | sum. Āin tū | tāndem? Īs | ĩpsūr|nē's? Āiō. | Īpsūs | es.*  
 1052. *Māgē si ēx|īgēre ōc|cūplās | dūārūm | rērum ēx|ōrītūr | ōptī|ō.*  
 1091. *Tene.* Final *e* shortened.  
 1115-1119. Anapæstic dimeter. It is the reverse of the dactylic verse. It shares its dignity and force, but is more lively. It is used often for military marching songs. The comic poets rarely employed the proceleusmatic in its place. It regularly admits the dactyl and spondee.  
 1166. *Volūntate.* For shortening of the second syllable, see 6 Int. Rem.

RUDENS.

18. *Aput.* See 4 Int. Rem.
23. For the weakening of the final *m* in *Jovem*, see Zumpt, 7, and note; also 4 Int. Rem.
35. *Senex.* See 6 Int. Rem.
51. *Is illius.* Through the influence of the spoken accent, the first foot is ---, an anapæst. See 5 Int. Rem.
78. *Quojus.* See 10 Int. Rem.
79. *Ēt sēr|vōs illīc | ēst ē|jūs qui ē|grēdītūr | fōrās.* 5 Int. Rem.
87. *Ita omnis.* 5 Int. Rem.
103. *Salvos sis.* 1 Int. Rem.
138. *Ūt vēr|bā prāēhī|bēs || mē | pērīs|sē prāē|dīcās.*
148. The third foot is a dactyl. *Illuc.* See 5 Int. Rem.
170. *Vidēn.* Systole. See A. and S., 307, 1.
185. *Minus.* See 1 Int. Rem.
194. *Nām quīd hābē.* There is a resolution of the second syllable of the foot into two short syllables, in which case the first receives the ictus.
195. *Mōdūnst.* 4 Int. Rem. Also *aput.*
200. *Ētiam quæ | vécta me||c(um) ín sca|phást se|mul.*
201. *Flúctuom | v(i) éxcidit|| égo nunc | sóla | sum.*
202. *Quaé mi si | sálva sal||tém for|ét la|bos.*  
The cretic dimeter frequently appends, as here, the trochaic close. See Monk, Gr. and Rom. Met., p. 111; also Her. El. Doc. Met., p. 135.
209. Catalectic in syllabam, i. e., lacking two syllables of the last foot.
319. *Malūm mali.* The final syllable of *malum* is short by 4 Int. Rem.
354. *Trachalio.* Proper names allow greater license in the use of the hiatus.
380. *Dies.* Synæresis.
388. *Sēt quīd | flēt? Ēgō | dīcām | tībī: || hōc sē|se ēxcrūcī|āt ānī|mī.*
415. *Hoc.* For quantity, see H., 613, 3. *Eu.* For hiatus, see 11 Int. Rem.
423. *Subvolturiumst.* Second foot an anapæst.
459. *Voluptatem.* 6 Int. Rem.
504. *Ubi perdidī.* The first foot is an anapæst.
559. *Quid illuc.* 5 Int. Rem.
563. *Ubi istæ.* 5 Int. Rem.
576. *Unum.* The hiatus is on account of the chief cæsura.
595. *Quidem.* See 4 Int. Rem.

626. *Prius*. 1 Int. Rem.  
 627. *Quid istuc*. 5 Int. Rem.  
 637. *Anno*. For the hiatus, see 11 Int. Rem. It occurs at the principal cæsura.  
 676. *Quid est | quae illaec | orā|tīost | cesso ego 1|lās cōn|sōlā|rī*.  
 680. *Mē vidē. | Sī mōdo id | licēat vīs | ne opprīmāt*.  
 682. *Nunc jam*=*nunciam*.  
 686. *Mortis*. 1 Int. Rem.  
 703. *Jubē*. See 3 Int. Rem.  
 758. *Quid illas*. 5 Int. Rem.  
 766. *Queritatum*. Hiatus. 11 Int. Rem.  
 774. *Dum ego*. The arsis causes the hiatus.  
 779. *Abi*. 3 Int. Rem.  
 785. *Vero*. Hiatus. 11 Int. Rem. The pause of sense exerts an influence to produce it.  
 818. *Ubi ille servos*. 5 Int. Rem.  
 823. *Ita duō | dēstītū|it || sīg|na hīc cūm | clāvīs | sēnēx*.  
 827. *Quidem*. Gives no position.  
 865. *Aput*. 4 Int. Rem. *Veneris*. 1 Int. Rem.  
 888. *Nam in columbari*. 6 Int. Rem. *Ejus*=*eius* becomes monosyllabic by synæresis.  
 895. *Set uxor*. 6 Int. Rem. So also l. 904.  
 927. *Optigit*. 9 Int. Rem.  
 939. *Bonis*. 1 Int. Rem.  
 963. *Quojus*=*quouis*, as one syllable by synæresis.  
 969. *Fustrā*. 8 Int. Rem.  
 1182. *Quando*. Hiatus in the principal cæsura.  
 1204. *Nimis pœne*. 1 Int. Rem.  
 1208. *Set quid istum*. 5 Int. Rem.  
 1255. *Ēgō tībī | dātū|rus || nīl | sūm nē | tū frūs|trā sīs*.  
 1282. *Quem aput*. 4 Int. Rem.  
 1302. *Nam hōc quidē | vēnē|nātūmst | vērum || ita in mănī|būs cōn|sēnēs|cīt*. For quidem, see 4 Int. Rem. *In*. 5 Int. Rem.  
 1357. *Ubi istic*. 5 Int. Rem. *Tu*. Hiatus. 11 Int. Rem.



# METRICAL KEY.

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## CAPTIVI.

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### METRA HUIUS FABULAE HAEC SUNT.

- Ver. 1 ad 194 iambici senarii.
- Ver. 195 et 196 iambici octonarii.
- Ver. 197 iambicus dimeter acatalectus.
- Ver. 198 et 199 iambici octonarii.
- Ver. 200 et 202 iambici senarii.
- Ver. 201 et 203 iambici octonarii.
- Ver. 204 et 205 cretici tetrametri acatalecti.
- Ver. 206 iambicus octonarius.
- Ver. 207 creticus tetrameter acatalectus.
- Ver. 208 et 209 trochaici octonarii.
- Ver. 210 et 211 cretici tetrametri acatalecti.
- Ver. 212 creticus dimeter acatalectus.
- Ver. 213 ad 224 cretici tetrametri acatalecti.
- Ver. 225 iambicus dimeter acatalectus.
- Ver. 226 ad 230 bacchiaci tetrametri acatalecti.
- Ver. 231 iambicus septenarius.
- Ver. 232 creticus tetrameter acatalectus.
- Ver. 233 creticus dimeter acatalectus.
- Ver. 234 ad 239 cretici tetrametri acatalecti.
- Ver. 240 et 241 trochaici octonarii.
- Ver. 242 ad 360 trochaici septenarii.
- Ver. 361 ad 384 iambici senarii.
- Ver. 385 ad 497 trochaici septenarii.
- Ver. 498 bacchiacus dimeter acatalectus.
- Ver. 499 ad 502 bacchiaci tetrametri acatalecti.
- Ver. 503 bacchiacus dimeter acatalectus.
- Ver. 504 bacchiacus tetrameter acatalectus.
- Ver. 505 iambicus senarius.
- Ver. 506 et 507 iambici dimetri acatalecti.
- Ver. 508 iambicus dimeter catalecticus.
- Ver. 509 bacchiacus dimeter acatalectus.
- Ver. 510 ad 515 iambici septenarii.

- Ver. 516 ad 524 iambici octonarii.  
 Ver. 525 iambicus senarius.  
 Ver. 526 ad 532 trochaici septenarii.  
 Ver. 533 ad 540 iambici octonarii.  
 Ver. 541 ad 658 trochaici septenarii.  
 Ver. 659 ad 767 iambici senarii.  
 Ver. 768 et 769 trochaici septenarii.  
 Ver. 770 ad 780 iambici octonarii.  
 Ver. 781 ad 783 bacchiaci tetrametri acatalecti.  
 Ver. 784 iambicus dimeter catalecticus.  
 Ver. 785 ad 790 bacchiaci tetrametri acatalecti.  
 Ver. 791 ad 908 trochaici septenarii.  
 Ver. 909 ad 921 iambici octonarii.  
 Ver. 922 ad 927 bacchiaci tetrametri acatalecti.  
 Ver. 928 et 929 trochaici octonarii.  
 Ver. 930 ad 1036 trochaici septenarii.
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## T R I N U M M U S.

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### METRA HUIUS FABULAE HAEC SUNT.

- Ver. 1 ad 222 iambici senarii.  
 Ver. 223 ad 231 bacchiaci tetrametri acatalecti.  
 Ver. 232 bacchiacus dimeter acatalectus.  
 Ver. 233 et 234 iambici septenarii.  
 Ver. 235 creticus tetrameter catalecticus.  
 Ver. 236 iambicus septenarius.  
 Ver. 237 et 238 trochaici septenarii.  
 Ver. 239 et 240 bacchiaci tetrametri acatalecti.  
 Ver. 241 bacchiacus dimeter acatalectus.  
 Ver. 242 trochaicus septenarius.  
 Ver. 243 creticus tetrameter acatalectus.  
 Ver. 244 ad 246 cretici tetrametri catalectici.  
 Ver. 247 ad 249 trochaici dimetri catalectici.  
 Ver. 250 et 251 cretici tetrametri catalectici.  
 Ver. 252 trochaicus octonarius.  
 Ver. 253 trochaicus septenarius.  
 Ver. 255 iambicus octonarius.  
 Ver. 256 et 257 bacchiaci tetrametri acatalecti.  
 Ver. 258 bacchiacus trimeter acatalectus.

- Ver. 259 iambicus octonarius.  
 Ver. 260 iambicus dimeter acatalectus.  
 Ver. 261 et 262 bacchiaci tetrametri acatalecti.  
 Ver. 264 et 265 trochaici octonarii.  
 Ver. 266 bacchiacus tetrameter acatalectus.  
 Ver. 267 ad 275 cretici tetrametri catalectici.  
 Ver. 276 creticus tetrameter acatalectus.  
 Ver. 277 et 278 bacchiaci tetrametri acatalecti.  
 Ver. 279 ad 281 cretici tetrametri acatalecti.  
 Ver. 282 iambicus octonarius.  
 Ver. 283 et 284 cretici tetrametri acatalecti.  
 Ver. 285 et 286 iambici octonarii.  
 Ver. 287 trochaicus octonarius.  
 Ver. 288 ad 291 trochaici septenarii.  
 Ver. 292 trochaicus octonarius.  
 Ver. 293 ad 300 cretici tetrametri catalectici.  
 Ver. 301 ad 391 trochaici septenarii.  
 Ver. 392 ad 601 iambici senarii.  
 Ver. 602 ad 728 trochaici septenarii.  
 Ver. 729 ad 819 iambici senarii.  
 Ver. 820 ad 841 trochaici octonarii.  
 Ver. 842 ad 997 trochaici septenarii.  
 Ver. 998 ad 1007 iambici senarii.  
 Ver. 1008 ad 1092 trochaici septenarii.  
 Ver. 1093 ad 1114 iambici senarii.  
 Ver. 1115 ad 1119 anapaestici dimetri acatalecti.  
 Ver. 1120 ad 1189 trochaici septenarii.

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## R U D E N S.

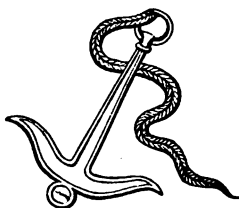
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### METRA HUIUS FABULAE HAEC SUNT.

- Ver. 1 ad 184 iambici senarii.  
 Ver. 185 ad 189 trochaici octonarii.  
 Ver. 190 ad 193 bacchiaci tetrametri acatalecti.  
 Ver. 194 ad 196 bacchiaci tetrametri catalectici.  
 Ver. 197 bacchiacus trimeter acatalectus.  
 Ver. 198 et 199 iambici octonarii.  
 Ver. 200 ad 203 cretici dimetri acatalecti cum trochaicis monometris hypercatalectis.

- Ver. 204 et 205 bacchiaci tetrametri acatalecti.  
 Ver. 206 iambicus octonarius.  
 Ver. 207 et 208 cretici tetrametri acatalecti.  
 Ver. 209 creticus tetrameter catalecticus in syllabam.  
 Ver. 210 et 211 cretici tetrametri acatalecti.  
 Ver. 212 creticus tetrameter catalecticus in syllabam.  
 Ver. 213 ad 215 cretici tetrametri acatalecti.  
 Ver. 216 et 217 trochaici octonarii.  
 Ver. 218 et 219 iambici septenarii.  
 Ver. 220 ad 228 trochaici octonarii.  
 Ver. 229 trochaicus septenarius.  
 Ver. 230 et 231 bacchiaci dimetri catalectici (sive dochmiaci monometri).  
 Ver. 232 ad 252 cretici tetrametri acatalecti.  
 Ver. 253 trochaicus septenarius.  
 Ver. 254 et 255 iambici octonarii.  
 Ver. 256 et 257 trochaici septenarii.  
 Ver. 258 ad 262 bacchiaci tetrametri acatalecti.  
 Ver. 263 bacchiacus dimeter acatalectus.  
 Ver. 264 creticus tetrameter acatalectus.  
 Ver. 265 iambicus dimeter catalecticus.  
 Ver. 266 ad 272 cretici tetrametri acatalecti.  
 Ver. 273 creticus tetrameter catalecticus.  
 Ver. 274 ad 277 cretici tetrametri acatalecti.  
 Ver. 278 ad 286 bacchiaci tetrametri acatalecti.  
 Ver. 287 bacchiacus dimeter acatalectus.  
 Ver. 288 bacchiacus tetrameter acatalectus.  
 Ver. 289 trochaicus dimeter acatalectus.  
 Ver. 290 ad 413 iambici septenarii.  
 Ver. 414 ad 449 trochaici septenarii.  
 Ver. 450 ad 558 iambici senarii.  
 Ver. 559 ad 592 trochaici septenarii.  
 Ver. 593 ad 614 iambici senarii.  
 Ver. 615 ad 663 trochaici septenarii.  
 Ver. 664 ad 666 cretici tetrametri acatalecti.  
 Ver. 667 et 668 bacchiaci tetrametri acatalecti.  
 Ver. 669 ad 673 cretici tetrametri acatalecti.  
 Ver. 674 et 675 bacchiaci tetrametri acatalecti.  
 Ver. 676 iambicus septenarius.  
 Ver. 677 trochaicus septenarius.  
 Ver. 678 ad 680 cretici tetrametri acatalecti.  
 Ver. 681 ad 705 iambici septenarii.  
 Ver. 706 ad 779 trochaici septenarii.  
 Ver. 780 ad 905 iambici senarii.  
 Ver. 906 ad 918 bacchiaci tetrametri acatalecti.

- Ver. 919 iambicus dimeter acatalectus.  
Ver. 920 ad 937 trochaici octonarii.  
Ver. 938 ad 944 iambici octonarii.  
Ver. 945 ad 948 iambici septenarii.  
Ver. 949 ad 951 cretici tetrametri acatalecti.  
Ver. 952 et 954 trochaici monometri hypercatalecti.  
Ver. 953 et 955 cretici trimetri catalectici.  
Ver. 956 ad 962 trochaici octonarii.  
Ver. 963 ad 1190 trochaici septenarii.  
Ver. 1191 ad 1204 iambici senarii.  
Ver. 1205 ad 1226 trochaici septenarii.  
Ver. 1227 ad 1264 iambici senarii.  
Ver. 1265 ad 1280 trochaici septenarii.  
Ver. 1281 ad 1337 iambici septenarii.  
Ver. 1338 ad 1356 iambici senarii.  
Ver. 1357 ad 1423 trochaici septenarii.





# NOTES.

## CAPTIVI.

### ARGUMENTUM.

The invention of the acrostic form of the argument, which introduces all the plays of Plautus, dates as far back as Epicharmus, B.C. 500. The Greek furnishes many examples of them. Those that precede the comedies of Plautus are attributed to Priscian, a celebrated Roman grammarian, who flourished about A.D. 450.

2. *Alium*. For *alterum*. See Z., § 141; A. and S., § 212, R. 2, N. 1. Tyndarus is meant.

4. *Gnatum*, Philopolemus.

5. *In ibus* = *iis*. Obsolete, but according to the analogy of nouns of the third declension. *Filium* = Tyndarus, the servant of Philocrates.

8. *Captum*, Philopolemus. *Fugitivom*, Stalagmus.

### PROLOGUS.

The Prologues of Plautus generally disclose too much of the plot. The parabasis of Greek comedy was designed to state all the circumstances necessary to understand the play, and also to gain the good will of the audience, by removing their prejudices against the poet, and putting them in good humor. Plautus's prologues accomplish the latter by their cleverness and hits at Roman manners, but they often injure the effect of the play by premature disclosures. The prologue was usually spoken by the manager of the troop. It was done in different garb and characters suited to the occasion. In the *Amphitruo*, Mercury appears as Sosia; in the *Rudens*, as Arcturus. In the *Trinummus*, Luxury and Inopia are personified. In the *Captives* no especial character is assumed.

1. *Hos quos*—*sedent*. Le Monnier, M. Coste, and others see no humor in this passage. The humor consists in the grave and formal commencement of the speaker, and the sudden change to the trifling

and ridiculous announcement, *hi stant ambo, non sedent*. The manner of the speaker would, of course, add greatly to the effect. *Captivos*=Philocrates and Tyndarus. Anacoluthon.

2. *Illi*. For *illic*.

4. *Hujus*=Tyndarus.

7. *Filii*—*duo*=Philopolemus and Tyndarus.

8. *Alterum*=Tyndarus. *Servus*=Stalagmus.

9. *Alide*. Elis. The scene of the play is laid in Calydon, an ancient town of Ætolia, on the Evenus; the Calydonian boar was hunted in the mountains near by. Elis was a town of Achaia. Only the narrow Corinthian Gulf divided them.

10. *Hujusce*=Philocrates.

12. *Sedeas*. Z., 555; H., 501.

13. *Mendicariet*. The actor who cracked his voice by too great efforts would be hissed off the stage and reduced to beggary.

15. *Ope vestra censerier*. The Roman people were either *opibus vestris censi* or *capite censi*. The former were divided into five classes, according to their property; the latter were the lowest class of citizens, whose persons only were taken into account. Originally all classes stood promiscuously in the theatre. In the year 559 Scipio Africanus carried a law assigning separate places to the senators. The knights and plebeians sat promiscuously for more than a hundred years longer; but at length, in 685, Roscius Otho carried a bill giving to the knights, tribunes, and persons of a certain census fourteen rows of circular benches immediately behind the orchestra. The strongly aristocratic notions prevailing even in the days of the republic are clearly shown by the poet's mode of address.

16. *Accipite*, etc. *Take your due; I do not want to use what belongs to another*. Or, *Hear the rest; I stop not to deal with a stupid fellow*. *Relicuum* may mean *what is left*, either to hear or to pay.

18. *Dominum*=Tyndarus, *his young master*. For con., see H., 445, 9; Z., 814.

19. *Is*=Theodoromedes.

20. *Peculiarem*. His private property. The *peculium* of a *filius-familias* was such possessions as his father allowed him to consider as his own. For the laws regulating it, which applied alike to a son or a slave, see Smith, Dict. Antiq., p. 1037.

28. *Possit*. For Sub., see H., 512, 2.

29. *Illum*=Philopolemus. *Hunc*=Tyndarus.

34. *Questoribus*. The *questors* had the care of the public money. It was a part of their duty to sell the plunder and spoils taken in war for the benefit of the public treasury.

46. *Sua sibi*. See Z., 746. *Suo sibi*. Lines 50 and 81 are similar constructions.

48. **De sua sententia.** Nullis aliis in consilium adhibitis.—*Lamb.*
52. **Hæc res**, etc. This is the plot of the play we offer you.
53. **Voluerim.** H., 501; A. and Stod., 264, 6; Z., 561 (6).
55. **Nam pertractate facta est.** *It has been wrought elaborately, or with a moral in view; not in a trite or common way.*
61. **Choragio.** *Stage apparatus and decorations.* The tragicum choragium differed from the comicum.
69. **Scorto.** A. and S., 204, Rem. 8; H., 387, 1.
70. **Invocatus.** Ergasilus plays upon the term. It may mean *one uninvited* or *one invoked*. It was a custom at a feast to cast lots for turns in drinking, and, as a lucky omen, they invoked their mistresses when they threw the dice.
71. **Derisores.** Parasites were of three kinds: derisores, plagiplatidæ, and adultores. *Derisores*=*jeerers* or *jesters*. They paid for their entertainment in puns and jokes. The *plagiplatidæ* submitted to any kind of indignity for the sake of a meal. The *adultores* were the fawning flatterers of their patrons. Originally the term *παράσιτοι* was applied to table-companions in a good sense, and to distinguished persons who assisted the priests and higher magistrates. In later times it included only those who delighted in sensual and gustatory pleasures, and importunately beset the rich for their gratification. Diogenes called the mice creeping under his table Diogenes's parasites.
78. **Res prolatae sunt.** When *public*, i.e., civil or judicial, *business is suspended*.
85. **Venatici.** Like the French proverb, *Affamé comme un chasseur*, or our "Lean as a hound." "Eben so mager."—*Brix*.
86. **Molossici.** Dogs brought from Molossia, a district of Epirus, were noted for their voracious stomach; hence compared with parasites.
87. **Odiosici and incommodistici.** Coined words from *incommodus* and *odiosus*.
88. **Et** connects the phase of parasite-life just described with that now to follow. "*Et knüpft eine zweite Schattenseite des Parasitenlebens an.*"—*Brix*.
89. **Aulas.** For *ollas*. These pots were filled with ashes, that, being scattered over the whole body, they might furnish more merriment to those who furnished the feast.
90. **Portam trigeminam.** This was so called from its three archways or *juni*. It lay on the northern angle of the Aventine Hill, and was the gate of the great road to Ostia. It was a noted resort for beggars, who brought with them little bags to hold whatever was given them. Plautus here commits the mistake of making Ergasilus beg at Rome, though the scene is laid in Ætolia.
92. **Meus rex.** *Rex* means here the wealthy patron of a poor cli-

ent in contrast with the hungry parasite. *Est potitus hostium*. Used passively.

100. *Si quest.* For mode, see Z., § 354, end; A. and S., § 198, 11, e.

105. *Antiquis.* In a good sense: because the nearer to the gods the more like them.

110. *Sis tu.—Fleck.* *Huc sis.* *Tu* is the pronoun instead of the name. Like the English *ho! you*. The person addressed is a slave, who, as jailer, administered punishment to other slaves with leather thongs: *lorarius*. *Istos captivos.* Introductory accusative by anacoluthon.

112. *Singularias.* Weighing one pound. *Einpfindige.—Brix.*

114. *Si foris, si.* That is, *sive*, etc.

120. *Non videre.* For if you did, you would be self-denying and saving to acquire a peculium with which to redeem yourself.

121. *Quod dem, i. e.,* ransom-money. *Dem in pedes*=show a pair of heels.

122. *Dem tibi, i. e., magnum malum.* Observe the flexibility of the verb.

124. *Ita ut dicis.* There is a play upon the words *avis ferae consimilem faciam*.

127. *Visam ne*, like *vide ne* in sense and construction.

129. *Facere quaestum carcerarium*, does jail-keeper's work.

131. *Ille*=Philopolemus.

132. *Carnuficinam facere*, do hangman's work. Why do all ages and nations attach disgrace and odium to this office?

142-3. The common maxim, "Blessings brighten as they take their flight." Comedy loves these axioms of practical wisdom not less than Tragedy. For other examples, see lines 165, 200, 202, 255, 304, 313, 358, 583, 690, 741.

149. *Dixis—induxis.* See Z., § 161; A. and S., § 162, 9; H., § 239, 4. For mood, see A. and S., § 260, Rem. 6; H., § 488.

150. *Unicus.* Ergasilus plays upon the double signification.

152. *Huic, i. e., ventri*, accompanying the word with a gesture.

153. *Edundi exercitus.* *Army for eating.* To get up and manage a grand entertainment required a large number of operatives. The whole passage is a metaphor easily applied by a Roman. The *Comitia Centuriata* was an assembly organized on a military basis; and the usual formula for convoking it was *exercitum imperare*, and for dissolving, *exercitum remittere*. These terms are applied to the army of cooks, servants, etc., necessary in great entertainments. The figure is kept up in line 160, et seq., *Pistoria*, *Placentia*, etc., being names of towns or provinces.

166. *Privatus.* Without employment, with no command.—*Brix.*

168. *Reconciliassere.* *Infin. fut.*; A. and S., § 162, 10. *In his diebus.* Z., § 479; A. and S., § 253, Rem. 5; H., § 426, 2, 2.

171. **Me mutare** together forms the subject accusative of *fore*. **Hoc**. A. and S., § 252, Rem. 5; H., § 416, 2.

173. **Quod sciam**. A. and S., § 264, 3; H., § 513.

176. **Si paucillum potes contentus esse**. Brix says *paucillum* belongs to *contentus* in the sense very easy to be satisfied. Gronovius suggests "*esse, pro edere*."

177. **Ne modo=dummodo ne**.—Brix. If it is not too little.

179. **Age sis roga**. *Rogo*, Valp. and Gronov.; *roga*, Brix. *State the terms, or propose a stipulation*. See Andrews's Lex., sub verb, B. 3. Ergasilus replies, taking up the language of traffic; bought, unless some one makes me a better offer. He treats the whole thing as a matter of bargain and sale, where Hegio is the purchaser, and himself both the auctioneer and the article sold.

181. **Me addicam**. I strike myself off. See And. Lex., sub verb, 3.

184. **I modo**, etc. Hegio warns him that it will be for his interest to hunt his game in a larger field. **Ictim**=a ferret or a weasel.

185. The sense is, My fare is a heavy piece of work; my guest is like a pedestrian who has to make his rugged way over stocks and stones. Hence *calceatis*, l. 187.

189. Ein ländlich Mahl.—Brix. A rural meal. Ergasilus puns upon *terrestris*, in which he hints at his desire to taste the *sumen*, which was esteemed a great delicacy among the Romans.

191. **Numquid vis**. The usual parting salutation.

194. **Ire**. See A. and S., § 239, Rem. 2; Z., § 605.

199. **Eamque etiam erili**. Douza reads *atque herile imperium*. Brix suggests *duramque erili imperio*. Give mildness to the authority of your master by an obedient disposition. Some explain by regarding the nouns as a double ablative. As to the sentiment, Shakespeare differs.

"O Pisanio,

Every good servant does not all commands:

No bond but to do just ones."

201. **Oculis lamenta editis**.—Brix. Fleckeisen gives the corrupt text of the manuscripts, *multa miraculitis*, without any attempt at explanation. Various readings have been conjectured by different editors.

205. **Emerit**. For Subj., see A. and S., § 263, 1; H., § 527.

206. **Est**. See A. and S., § 265, Rem. 1; H., § 525, 6.

207. **Fingitis**, i. e., *meditamini*.

208. **Fugiamus**. A. and S., § 260, Rem. 5; H., § 486, II.

212. **Hicce arbitris atque vobis**. The other captives and the jailors.

213. **Apscedite hinc**. To the remaining captives. **Nos**=lorarii. So that both captives were guarded on two sides.

215. **Concede**. To Tyndarus. **Abi**. To Philocrates. Brix and Gronovius read *abite ab istis*.

217. **Copiae** (eorum) quae nos volumus.
220. **Neu**=et ne.
222. **Id** formally refers to *malum*, but logically to *doli*.
230. **Vilitati**, i. e., if Hegio discovers the deceit. For the case, see Z., § 63, 3, and note.
232. **Maxima pars**. A kind of preliminary appositive to *homines* = *plerique homines*.
237. **Quod tibi**, etc. Probably a common formula for one who gave counsel to another.
242. **Animum**=will.
243. **Velint**. See A. and S., § 264, 8; H., § 519, 3.
245. **Erga**. For position, see Z., § 324, 4.
248. **Ut** before *memineris* is a mere repetition.
250. **Memoriter meminisse**. To remember promptly or shrewdly.
251. **Ex his**. Philocrates and Tyndarus, whom he supposed were where he had left them. He does not at first see them as he passes out of the house, and therefore naturally inquires for them.
253. **Tibi** is not to be taken with *cautum*. *Cave ne in questione (mihi) sis* is a familiar expression, equivalent to "Take care that I be not compelled to search for you." So Cist., II., 3, 49; Pseud., II., 2, 68; Pers., I., 1, 52; Cas., III., 1, 16.—*Brix*.
256. For omission of *se*, see note, line 194.
258. **Sim**. A. and S., § 264, 8; H., § 519.
260. **Fuat**. H., § 204, 2; A. and S., § 154, Rem. 2.
262. **Ignavi**. To suffer capture was considered a disgrace.
263. **Secede**. While he takes Philocrates aside to question him, Tyndarus takes such a position in the rear of both that he can hear all, and, unheard himself, makes the observations suited to the double part he plays.—*Brix*.
265. **Nescibo**. II., § 239, 2; A. and S., § 162, 2. **Nescium tradam** in comic style, for *id me nescire tibi dicam*; *nescius* passively as Rud., l. 275. **Loca nescia**, i. e., *ignota*.—*Brix*.
266. The remarks of Tyndarus are, of course, aside. For *jam*, *Brix* reads *erus*.
267. **Involueri**. Without so much as a towel, i. e., without fear or shame he deceives.
268. **Utrum—ne—an** is used frequently by Plautus. See Z., § 352. The beard was sometimes only clipped over a comb, *per pectinem*, and sometimes was shaved smooth, *strictim*. Tyndarus advises that it be done *usque—probe*=to the very quick. The three terms indicate the degrees of deception to be practised. **Attonsurum dicam esse**, a circumlocution for *attonsurus sit*. For similar expressions, see l. 533, and Trin., l. 2.
270. The question would seem to indicate that his freedom depended on a frank and honest statement.

272-3. The beauty of this reply lies in the concealed truth it expresses. It needs to be borne constantly in mind, in this scene, that Philocrates and Tyndarus have exchanged characters.

274. Thales was proverbially wise—one of the seven wise men of Greece—but, in comparison (*ad sapientiam*) with Philocrates, not worth a talent.

277. **De** with **gnatus** is unusual. Brix suggests *dic* instead.

278. **Illi**=*illic*, as in lines 320, 331, 338.

280. **In Aleis**. Brix reads *in illis*, i. e., *summis viris*, on account of the synzesis in the former.

281. **Sebum**. Philocrates uses *opimae* literally. **Senex**, the father of Philocrates.

286. **Quasi**, if genuine, should be taken with *propter divitias*, used as a supplementary euphemism for the too stiff *videlicet*.—Brix.

288. Probably the line is a gloss; so it would seem from l. 629, where Hegio hears the real name for the first time.

290. **Ut magis noscas** depends upon an omitted proposition. **Genio**. Every Roman had his own genius, whom he worshiped, especially on his birthday, with libations of wine, incense, and garlands of flowers. The genii are not to be confounded with the Manes, Lares, and Penates; for, though they had one great feature in common, that of protecting mortals, yet the former were the powers that produced life, and accompanied man as a second or spiritual self, while the latter began their influence after life had commenced. Moreover, animals and places had their genii, and not man only. The Greeks called them *δαίμονες*. On works of art they are represented as winged beings; on monuments, as a youth dressed in a toga. The genius of a place appears in the form of a serpent.

291. **Samiis vasis**. These were a very cheap earthen-ware from the island of Samos. It was manufactured there in great abundance and variety.

292. **Proinde aliis ut**, etc. **Ut**=how little. See, from this, how little he trusts others.

293. **Exquisivero**=*exquiram*. See Z., § 511; A. and S., § 259, Rem. 1 (5); H., § 473. For other instances, see l. 344; Trin., 625, 710, 1007.

296. Brix reads *tua ex re*, arguing that people say *ex re mea, tua, istius*, but *e re publica, e re nata*.

297. **Quae—scito**. The connection of the relative with the imperative is unusual.

302. **Opes** includes *nobilitas*, *genus*, and *divitiae*. **Cum istoc** is the abridged expression for *cum istius opibus*.

303. **Dicto**, sc. *laedere*. **Laedat**. H., § 496; A. and S., § 262, Rem. 4.

304. **Humana**=*humanas res*. **Artat**=*in angustias redigit*.—Hor., Carm., 1, 34, 12 seq.

307. **Ut**, i. e., *qualis ipse fui, talem habeam dominum.*—*Brix.*

309. **Volueram.** H., § 475, 2; A. and S., § 259, Rem. 4. *Bria* reads *voluerim*.

314. **Habueris** and **curaverit** are both future perf. *Curabit* would indicate a later occurrence in the future than *habueris*, whereas both actions should be regarded as contemporaneous. See A. and S., § 259, Rem. 1 (5); H., § 473, 1.

317. **Istaec** answers to *hoc*, l. 309.

320. **Avariorem.** So that his avarice should exact too high a ransom.

322. **Saturum** is contrasted with **mendicantem**. A slave's plenty might be preferred to a noble's beggary. **Illi.** See Note, l. 278.

324. This line is an exact repetition of l. 44, Aul., II., 1, and probably crept into the text from the marginal writing. The 326th line is by some regarded as an interpolation, from its interruption of the plain antithesis in lines 325-7.

327. **Est ubi**=*ἔστιν ὅπου*=*interdum*. Terence has the same sentiment in Adel., II., 2, 8. *Pecuniam* in loco negligere, maximum interdum est lucrum.

331. **Duis.** A. and S., § 162, 1; H., § 229, 3. **Unum nummum no dui**=*ne unum quidem nummum dui*. After a prominent idea, the simple negative often has the strength of *ne quidem*; as in *verbum non facere, litteram non addere, tria verba non commutare, flocci non facere*, etc.

332. **Amittam** for *dimittam*. So **oras**=*dicis*, in l. 333.

334. **Privatam servitutem.** Slaves were either public or private. The former belonged to state and public bodies, took care of the public buildings, and attended upon magistrates and priests; the latter belonged to individuals, and were inferior in condition and privileges.

335. **Pol—cluens.** Tyndarus says this aside. **Is**=Menarchus. **Hujus**=Philocrates. "In the earlier times of the Roman republic, physicians are said by Pliny to have been unknown; and for some time afterward the exercise of the profession was in a great measure confined to persons of servile rank, for the richer families, having slaves who were skilled in all sorts of trades, etc., generally possessed one or more that understood medicine and surgery. To this practice, however, there were many exceptions."

336. **Hoc**, i. e., the return of your son. **Proclivi**=easy.

338. **Ab re nequid**=nothing foreign to the purpose.

339. **Ille**, i. e., Philopolemus.

340. **Hunc.** Philocrates, whom Hegio supposes to be Tyndarus. **Mitiam.** See H., § 500; A. and S., § 264, 5. **Aestumatum.** By this he would become responsible for his return, or to pay the price if he should not.

341. **Misero.** See l. 293.

344. **Nihil est** (with a following inf.) = *it is of no use*.

345. Observe the difference between the futures of this line and of line 314.

347. **Ex sententia.** *After his own heart.*

350. **Ingenio.** Good-heartedness. **Se.** H., § 449, II.; A. and S., § 208 (6) (b).

352. **Hoc cedere ad factum.** That this plan take effect—be accomplished as soon as possible.

354. **Optuma immo.** This is according to the best manuscripts. Instead of saying *nulla causa*, the direct and natural negative is avoided, and a positive given with more emphasis. **Solvite** to the *lorarii*, who, with the rest of the slaves, disappear until l. 456.

355. **Atque** = and indeed. It makes a supplementary addition of importance. **Di—offerant.** A common formula for the expression of thanks. **Ter., Adel., V., 9, 21; and Com. Trin., 284.**

357. **Haud molestumst.** Litotes.

358. The idea is, when a benefit is conferred on good men, who appreciate it, gratitude for it begets favors in return. **Gratia ea,** i. e., *gratia ejus beneficii.* **Bonis.** Abl.; II., § 399, 5, 3; A. and S., § 213. **Rem. 5 (4).**

361. The Pseudotyndarus, having been summoned by Hegio, is informed of the agreement, and receives the charge of the Pseudophilocrates to Theodoromedes. Thereupon Hegio takes the messenger to the banker to give him money for his journey, while his supposed master goes into the house.—*Brix.*

362. **Erus, Hegio.** **Domino, Tyndarus.**

365. **Velle.** *Se omitted.* Z., § 605.

368. **Rectum,** a participle. **Versum, adv.** My good will is eager to serve you both. Hence *pro rota*, etc.

371. **Ingenio.** Abl.

373. **Tibi.** A. and S., § 228, N.; H., § 389. **Tibi** = Hegio.

376. **Me.** Acc. of specif.; H., § 380; A. and S., § 234, Rem. 2.

380. **Rebitas.** From the old verb *litere* (*bitere*) = ire.

382. **Pater.** Thy father.

383. **Qui veniat.** H., § 501; A. and S., § 264, 5. Observe the different constructions with *volo* in this and the following line. **See Z., § 624; A. and S., § 273, 4 (a); H., § 558, VI.**

389. **Salutem dicito.** Bear my salutations.

391. **Servitutum servire.** For syntax of noun, see II., § 371, 1, 3; A. and S., § 232 (1). Such alliterations are very common in Plautus. **Trin., 302, 77; Bach., III., 1, 12; and IV., 10, 1, etc.** **So ls. 392, 356, 393.**

394. **Nisi quod.** Z., § 735. This form is used by Plautus only here and in l. 621. The earlier *nisi quia* is used elsewhere.

395. **Hoc** = Hegio. Also *hujus*.

404. *Tantis aerumnis* is the concessive term corresponding to *tamen*. Observe the position.

406. *Sciet*. Latin future for English present; H., § 470, 2.

407. *Ut*=how. *Fueris*. Subj. of indirect question.

408. *Gratiis*. Del. et Var., Brix et al., *gratus*. Brix says that it better fits the measure, and that *gratus* here implies *gratis* in itself.

414. The preceding ten lines argue very adroitly Tyndarus's own cause. In his false character he has a very happy opportunity to set forth to Philocrates his duty to him when he shall have escaped. He takes care to have his own merit and self-sacrifice in securing his master's escape well presented.

416. *Erga*. Z., § 299. It stands either before or after its case. *Memorem*—*adimat*. Z., § 524, N. 1; Arn., Lat. Pros., 445, a.

417. *Nam quasi*, etc. The beauty of this remark lies in its truthfulness, making it full of humor to the speakers, though all unknown to Hegio. So a little truth often graces falsehood.

419. *Mihi*. H., § 385, 4; A. and S., § 224, Rem. 2.

422. *Meritust ut*. Not a common usage, yet found in all periods and styles. With this class of words, *qui* is the more common form.

423. *Occasio cumulare* is the colloquial style for *cumulandi*, but the infinitive is particularly common after *occasio* and *lubido*. For Syn., see A. and S., § 270, Rem. 1 (c); H., § 563, 6.

424. *Ut erga*, etc. The sentence is an adverbial modifier of *cumulare*, by managing this matter faithfully for him; or an appositive of *benefacta*, the managing, etc. *Geras*. For Subj., see H., § 495; A. and S., § 262, Rem. 3.

425. *Magis* belongs to *velle*, and not to *possum*.—*Brir*.

427. *Me infidelem*, etc. There is a fine touch of the elegant and graceful in making Philocrates swear to be faithful to himself. The following line contains the same fine mingling of honesty and deceit.

431. *Cave*. A. and S., § 262, Rem. 6. Tyndarus means that, though he has said less than he wished, he would prove his gratitude afterward in acts.

432. This and the following line doubtless are intended in a double sense by Tyndarus, to remind Philocrates of his personal relations to himself, and that he might not leave him a prey to the vengeance of Hegio when the deceit should be discovered.

434. *Quum extemplo*. Just as soon as: 785; also Trin., 242.

436. The influence of *ne* (434) continues on the verbs. *Pro libero* implies that he would not be a freeman in reality, which is, of course, in keeping with his false character.

439. *Fluxam*=*instabilem*.

441. *Hunc inventum inveni*. The meaning of this passage is much disputed. *Hunc* is referred to Hegio and to his son, and to Tyndarus in the character of Philocrates. Some translate, "And

still find Hegio yours, as you have found him;" others, "Find this young man, already in part found by the information we have given of him;" or, "Find a friend in this young man, discovered and restored to his father." Brix says, "Gain one already gained to be wholly a friend to you." *Insure Hegio's perpetual friendship by the restoration of his son.*

442. **Hæc** depends upon **obsecro** as well as the following proposition.

444. **Hoc age.** Exhorts him to devote himself earnestly and faithfully to his mission.

447. The first **tua** applies to Hegio, the second to Tyndarus. The words were probably accompanied by a gesture or a nod to each. **Ornatus**=adorned, set off, i.e., accompanied by Philopolemus.

448. **Numquid aliud** is in the same sense as *numquid vis* in Trin., 192. It means, "What is your farther pleasure?" and was the usual formula of dismission or farewell. **Possis** is generally the impersonal *possit*. For Sub., see H., § 527; A. and S., § 266, 1.

450. **Syngraphum.** In general, a written contract; here, a passport to enable the holder to go to Elis in time of war.

454. **Si dis placet.** With the help of the gods; said here *boni omnis causa*, but often ironically.

455. **Etiam.** By this emphatic word Hegio confesses himself foolish in having hesitated.

457. **Apparebo domi.** Literally, "I will make my appearance at home." It is equivalent to *proficiscar domum*.

461. The parasite, after trying in vain to get a better invitation than Hegio has given him, here utters his grief. **Edit.** For form, see H., § 239, 3; A. and S., § 162, 1. For mood, A. and S., § 264, 5; H., § 500.

463. The climax lies in **quom esse cupit**.—*Brix*.

464. **Die.** A. and S., § 90, 2; H., § 119, 4.

465. **Omnis mortalis.** A. and S., § 114, 2; H., § 88, III., 1.

466. **Ecfertum fame.** Literally, stuffed with hunger. Compare Aul., 1, 2, 6, *aedes inaniis oppletæ*.

467. **Procedat.** For Subj., see H., § 501; A. and S., § 264, 1. **Occiperit.** H., § 527; A. and S., § 266, 1.

468. **Resident esuriales ferias.** Celebrate hungry holidays. **Residere**=*quiescere*. His stomach and throat are to keep quiet, and abstain from eating and drinking.

469. **Arti** depends upon *licet* in *ilicet*=*ire licet*. **Crucem** follows the analogy of *domus, rus*, etc., as acc. of limitation. Z., § 401.

470. **Ridiculos.** Used substantively, jokers. This was the class of parasites to which Ergasilus belonged—the γελωποιοί.

471. **Lacones.** The Spartans whipped their boys to make them hardy. The *subsellium* was a rude bench, capable of accommodating

several persons, movable, and without a back. The meanest class occupied it at feasts and public entertainments. **Flagipatidas**. Those who suffer buffets. The parasite appropriates all these epithets. **Morantur** becomes transitive.

473. **Requirunt**=invite. **Reddant**=invite in return.

474. The province of the parasite in his best days had been to prepare the meal, to purchase it, instruct the cook, taste it, precede it to the table, etc.

475. **Aperto capite**. He accuses them of going to brothels as openly and unblushingly as they would cast their vote in the comitia tributa. Public opinion required that such visits should not be made unless with the head muffled or masked. The shamelessness of young men in this, and their neglect of parasites, Ergasilus thinks equal marks of the degeneracy of the times.

478. **Dudum**=a little while ago. After his conversation with Hegio.

480. **Hoc**. The old Latin for *huc*, as frequently in Plautus: Merc., 871, *hoc respice*. Pers., 605, *jube hoc accedat*, etc., etc. **Profitetur**, i. e., makes the offer of his own free will. **Silent**=make no sound. **Tacent**=utter not a word.

481. **Rident**. Even to be laughed at was better than the cold, silent reception he met with. Pet., 61, *Satius est rideri quam derideri*. **Atnuunt**. They shake their heads.

483. **Menstrualis**. A free table for a whole month.

484. **Conpecto**. From *conspicor*.

486. **Dentis restringerent**. Show their teeth in an affected laugh. They might at least have noticed him as much as a snarling dog.

489. **Velabro**. The Velabrum was originally a marsh or lake, and could not have been built upon until drained by the Cloaca Maxima. It occupied a part of the space between the Palatine and Aventine Hills and the Tiber, lying between the Vicus Tuscus and the Forum Boarium, and terminating on the south with the Arcus Argentarius. Here were exposed for sale, under awnings (velabra), meats, delicacies for the table, oil, etc. The parasite accuses the youth of combining against him, as merchants do to sell at a uniform price.

492. **Barbarica lege**, i. e., *romana lege*. Plautus regards the play as exhibited in Greece, and to a Greek every thing foreign was barbarian. He probably refers to the law of Q. Varius against those who should conspire to deprive the Roman people of life and food. **Jus**. The parasite considers himself as the perpetual guest of the state, who was to be entertained not only in the Prytaneum, but interchangeably in the private houses.

494. **Is**=*eis*. **Diem dicam**. Ergasilus assumes himself to be a magistrate. A magistrate could, as an accuser, commence a judgment, declaring that he would, on a certain day, accuse a certain per-

son of some specified offense. The accused must give security for his appearance on the day of trial. When the investigation was concluded the magistrate promulgated a *rogatio*, which comprehended the charge and the punishment or fine.

496. *Spes*. That is, that Philopolemus may be brought back.

497. *Decolabit*. Literally to trickle through = to fail.

499. *Bono publico*. In a way to benefit the public. Perhaps he means by the additional money the treasury received. Brix suggests that he might have thought the return of his son a public advantage.

500. *Quisque*. A. and S., § 209, Rem. 11, 4; H., § 461, 3.

504. *Eminebam*. Emerge, i. e., from the overwhelming flood of congratulations.

506. *Syngraphum*. Properly an obligation signed by both parties, and a copy kept by each, as between a contractor and his employer. Here, a passport or furlough.

511. *Hic* = Aristophontes.

516. Tyndarus sees Hegio coming with Aristophontes, and, well knowing that the latter would recognize and betray him, he speaks as though all was lost, and the rage of Hegio was upon him. *Malvelim*. Pot. sub.; H., § 485; A. and S., § 260, Rem. 4. *Fuisse*. H., § 471, 1. Compare Rudens, Act III., Scene 3.

517. *Spernunt* = *secernunt* or *sejungunt*. Old Latin, and seldom used. *Jus atque aequum se a malis spernit procul*. — *Ennius*.

519. *Neque auxilium*, etc. Delph. et Vario. read *neque exilium exitio est*.

521. *Obviamst* = *in promptu est*, or *adest*.

526. *Malam* agrees with *pestem*. Comp. Asin., I., 1, 7, and Cic., Tusc., II., 16, 38. The Delphin has *meamque*. *Vicem* = instead of.

528. *Philocrati* for the genitive. H., § 398, 5; A. and S., § 211, Rem. 5, 1.

529. Tyndarus declares, hyperbolically, that in such utter ruin of his fortunes even Salvation herself could not save him if she wished to. *Salus* was a goddess worshiped by the Romans under that appellation. Comp. Most., II., 1, 4; Cic., Orat. against Verres.

531. *Malum* is an exclamation of impatience; as, the deuce! a plague on't! zum Henker! diable!

533. *Dicam*. For the circumlocution, see Note, l. 268. Also comp. l. 541.

537. *Perderent*. H., § 488, 2; A. and S., § 263, Rem. *Periisti e patria* is a paronomasia, equivalent in meaning to *patriam amisisti captivitate*.

547. Tyndarus seems to hit upon his plan on the instant, from the suggestion of the preceding words of Hegio. He pretends to account for the conduct of Aristophontes by attributing to him insanity and epilepsy, hoping thereby to weaken the testimony he may give. *Hic*

in this, and *istic* in the following line, refer to the same person. Another like instance occurs in l. 733 and 734.

550. *Qui sputatur morbus*. Various conjectures have been made as to the disease here mentioned, and the ancient idea of it. It is generally supposed to be epilepsy. It was called *comitialis morbus*, because its occurrence on the day of the comitia, from being an ill omen, suspended all proceedings. Some suppose that the disease was cured by spitting upon the person afflicted; others, that it was cured by the spitting of the sufferer. Pliny and Mercurialis think that a person in the presence of the disease avoided the contagion by spitting, an instinctive process when we are in the sight of any thing offensive. Perhaps, from the fact that those overtaken by the fit recovered very soon after the foam appeared, it was thought that this was the means of their cure, and the evil spirit escaped in the foam.

551. *Istum*, sc. *apage*. It is addressed to his slaves.

553. *Qui* is the old ablative = *cujus causa*.

555. *Quibus* depends on *fuit*. *Atque is profuit* is weaker than *saluti fuit*, and is perhaps a corruption. It is wanting in the Delphin.

557. *Viden tu hunc quam*, etc., i. e., *viden quam hic int*.

561. *Haud vidi magis*, i. e., *haud vidi qui magis sodalis meus est*, which is an ironical denial of the fact affirmed, like our "Oh, without doubt." Tyndarus then mentions three noted madmen: Alcumeus, the son of Amphiaraus, who slew his mother at the command of his father; Orestes, son of Agamemnon, who murdered his mother Clytemnestra; and Lycurgus, king of Thrace, who offended Bacchus by refusing to drink wine, and was driven mad. These, he says, were as much his boon companions as Aristophontes. *Una opera*—*qua* = just as much as.

564. *Non ego*. The question is asked without an interrogative particle. A similar instance is found in l. 969.

568. *Enim* is a particle of affirmation here, and ironical.

569. *Vera vanitudine qui convineas*. Who overpower my truth with your lying talk.

574. *Quem patrem*. This is the same as saying *Patrem non habet: quia servus est*. According to the Roman law, a slave was a thing without father, connubial rights, property, or any manly right. They had no genealogy nor offspring.

578. *Non* belongs to *Liberum*, notwithstanding the intervening words *equidem me*.—*Brix*. The line is capable of several meanings. The emphasis of the speaker would determine the meaning; only *Liberum* is ambiguous.

579. *Te* is put in brackets in the edition of Brix. The Delphin gives it without question. Plautus uses the constructions *ludos facere aliquem*, less frequent *ludos facere alicui*, once *ludos aliquem dimittere* and *ludos alicui reddere*.

580. **Praeter se**=except his own person.

583. **Sint.** H., § 495, 3; A. and S., § 262, N. 3. **Malevolentes**=the envious. **Bonis**=their betters.

585. **Aliquid pugnae dedit.** He has played you a trick. *Aliquid jam machinatus est.*—*Lambinus.*

591. **Exprobrare.** *Servi* were more valuable than *vernae*; and it was allowed them not to be taunted with their slavery, as it were to solace their misery. **Id quod.** H., § 445, 7; Z., § 371.

592. **Quin**=*qui—ne—non* interrogatively; why not?

593. **Illic** is hardly translatable; used deictically.

594. **Ardent oculi.** Rage, glittering eyes, yellow spots, and black bile were considered by ancient physicians as symptoms of epilepsy.

597. **Atra pix.** With refined cruelty, slaves guilty of crime were cast into ovens, or, besmeared with pitch, were allowed to burn.

598. **Larvae.** Evil spirits; the departed souls of wicked men.

599. **Quid si. Quidni.**—*Brix.* Hegio now takes up the proposition of Tyndarus in l. 594.

601. **Cencinnat**=*reddit.*

604. **Adbites**=*Accedes.* An old word, composed of *ad* and *beto*, or *bito.*

605. **Creduis.** A. and S., § 162, 1; H., § 230, 3.

609. **Te.** See l. 376. In both cases they may be obj. of verb.

611. **Abnutas.** *Abnutare* is to intimate that something ought not to be said or done. **Quid agat, si absis longius,** according to *Brix*, is a question of *Aristophontes*, and not of *Tyndarus*. The purport of it, then, would be, "He who now, in your presence, endeavors to deceive by a wink, would take bolder means in your absence." The steady assurance and sensible behavior of *Aristophontes* are doing their convincing work upon *Hegio*.

613. **Quoi—compareat.** Senseless talk, which has neither rhyme nor reason, as the saying is.

614. **Ornamenta.** He would be *Ajax*, only stripped of his stage costume—an *Ajax* in his madness and fury. For an account of his madness and death, see *Dict. of Greek and Rom. Biog.*, etc., art. *Ajax*.

615. **Nihili facio.** I don't think it will amount to any thing.

616. **Inter sacrum saxumque sto.** This is a proverbial expression, indicating that a person is in great distress or danger. It is derived from the fetial sacrifices in the celebration of treaties. The brains of the victim were dashed out with a stone, hence a position *inter sacrum saxumque* was one of great peril. *Livy* gives an account of the manner of making treaties (*ferire fœdus*), bk. i., chap. xxiv. As a seal to the compact, *porcum saxo silice percussit.* See also *Livy*, bk. xxi., chap. xlv.

618. **Andibis.** The old Latin for *audias.*

624. **Nullam causam dico.** I am perfectly willing.

625. **Deliquio** is formed after the analogy of *contagio* and many others; for *deliquium*.

631. **Em rursum tibi**. There you have it again. That is as good as you sent.

632. **Non cures** differs from *ne cures*. It is the apodosis of the conditional proposition.

635. **Philocrati**. See l. 528.

636. **Dierectum**. Compounded of *dis* and *erectus*. Others say from *διαρρηκτος*=*disrupted*, crucified.

637. **Tu supsultas**. Observe the emphasis of contrast in the use of *tu* and *ego*. There is humor in his personification of his heart—You leap, or dance; I can scarcely even stand on my legs from fear.

638. **Exquisitum est**=*certum est*.

641. **Deruncinatus**. Compounded of *de* and *runcina*=planed off—deceived.

643. **Hoc** refers to the statement of Aristophontes in regard to Tyndarus just made. Hegio, in the conflict of his feelings, and his chagrin at being deceived so terribly, catches at any hope that it is not so. He therefore requests of Aristophontes a personal description of Philocrates.

644. **Certo**=*certe*. This form is confined to the comic poets and some of the epistles of Cicero. *Certe* belongs to all periods and species of composition. **Magis certius**. This is not useless pleonasm, but the struggle of the language to give greater energy to the comparative.

648. **Sub** and **aliquantum** mean nearly the same, and are about equivalent to the diminutive termination *ulus*. **Crispus**=frizzled. **Cincinnatus**=in ringlets.

649. **Ut quidem** depends upon **convenit**. By a pun upon the word, Tyndarus takes it out of the mouth of Hegio and applies it to himself. Hegio says, "The description fits him." Tyndarus says, "It happens," etc., or "It comes to pass." Hence the subjunctive in *processerim*; sub. of result.

650. **Vae illis**, etc. This is the humor of despair: Instead of pitying himself, he pities the rods that are to scourge him, and calls upon the feters to hasten, that he may guard them.

656. **Sursum vorsum**=from top to bottom—completely.

658. **Lora**. The mildest chastisement of slaves was inflicted with rods (*virga*), the next harder with whips (*lora*), the hardest with the cat-o'-nine-tails (*flagrum* or *flagellum*). **Num lignatum mittitur**. The wit of the slaves, since the *lora* were used for binding wood as well as for punishment.

661. **Messor**. A covert threat.

665. **Innocentem** relates to condition; **innoxium** to quality. The former means guiltless; the latter, harmless. See Doed.

666. **Potissimum**=especially.

670. **Quod in te uno fuit**=as far as lay in your power.

679. **Opera atque astutia**. These words are a kind of supplementary attributive to **fallaciis**, and the whole is equal to *fallaciis mea opera inventis*.

683. **Ast.** Brix reads *si*, and says *si non redit* is the condition of *si peribo*. The idea is, If I perish in consequence of his failure to return according to promise.

688. **Periret.** H., § 496; Z., § 560, note. **Ponere** for *exponere*.

689. **Acherunti.** Abl. The old local ending *i*, as in *Carthagini*. H., § 87, III., 3; A. and S., § 82, Exc. 5, c. **Clueas gloria**=be famed for glory. *Gloria*, abl. of cause.

690. **Per**=*propter* nearly. *Perire* relates to the life; *interire* to the soul, or celebrity after death.

691. *Graves poenae, quae possunt ceteris documento esse*, "exempla" dicuntur."—*Donatus*.

692. **Sutelas.** Literally sewings together—deceitful contrivances. **Morti mittere.** Compare Homer's *Ἀΐδι προΐάντειν*, and Hor., Sat., ii., 5, 49. *Egerit Orco*.

694. **Interduo**=interdo. See Trin., l. 994. H., § 239, 3; A. and S., § 162, 1. See also **faxis**, below.

696. **Adfore.** *Eum*.

700. **Melius aequae.** Instead of *quisquam aequae bonus*, or *melior*, we have the straining of the vulgar tongue after weight and energy, like *magis certius*, l. 644.

703. **Votuin** for *vetuin*. See a like instance in Trin., l. 457.

708. **Custodem**=*paedagogum*. For the duties of this servant, see Smith's Dict. Gr. and Rom. Antiq., art. Paedagogus. An important part of it was to protect his young master from all evil. **Herus major** refers here to Theodoromedes.

710. **Sorsum**=*seorsum*.

712. **Faxit**—fecisset.

713. **Necne.** Zumpt, Gr., § 554, says this particle occurs only in indirect questions. Here the question is direct.

717. **Postulavisti.** *Postulare* is in the comic poets often the same as *velle*, and frequently a new subject appears in the acc. with the infinitive. See Trin., l. 237. **Perdocere** is equal to *persuadere*. *Nuperus* or *novicius* is the regular expression for a newly-taken slave.

721. **Istam.** Observe the contemptuous bitterness of the pronoun. Seek the reward of your wretched deceit from him. It is the expression of Hegio's anger. A man of his character could not but admire the sentiment of Tyndarus had he not been under the influence of great disappointment and passion. **Ducite** is addressed to the slaves.

723. **Inde**—porro=afterward. Labor in the stone quarries was

the most dreadful punishment for slaves. *Latomia* or *lautumlae* was the term at Syracuse for a prison, as *Tullianum* was at Rome. Compare *lapicidinas*, l. 736.

725. *Cotidiano* for *quotidie*.

728. *Curabitur*. Hegio's indignation vents itself in an ironical interpretation of *perduis*, which may mean *destroy* or *lose*. He takes it in the latter sense, though Aristophontes means the former. See *curarier*, also in l. 737.

738. *Nequi* (μήπως) as *siqui* (εἴπω), in Trin., l. 120. *Deterius* is "minder gut" (*Brix*), less good; i. e., let him be treated as bad as the worst.

739. *Postulem*. See l. 717.

740. Of course the death of a slave must be a loss to his owner. But may there not be also a covert reference to the vengeance of Philocrates on returning and finding Tyndarus dead?

748. Hegio regards Tyndarus's last request as absurd and insulting, and wishes to hear no more from him.

750. *Vis hæc quidem herclest* seems to have been the common expression of the ancients when violently assaulted. So Suetonius says, in his Life of Julius Cæsar, that he cried out when the conspirators crowded around him, and Cimber laid his hands on his shoulders, "*Ista quidem vis est.*"

754. *Quod* with *absque* is the same as in *quodsi*. The preposition *absque* was always used in the early tongue with the included idea of condition, and only with the impersonal *esset* or *foret*; therefore *absque te esset* = *si tu non esses*; *absque hoc esset* = but for him, or had it not been for this man. Except the comic writers, only writers of the Silver Age have used *absque*, and that, too, without the conditional sense.

755. *Usque offrenatum*. As it were, bridled; as we say, Led by the nose.

760. *Surpuit* for *surrupuit*, as *surgo* from *sub-rigo*.

763. *In orbitatem*. Only to be bereaved of them.

767. *Redauspicandum*. An allusion to the Roman custom of repeating the auspices if any misfortune occurred in public affairs. To take the auspices while fettered was itself an evil omen.

Act IV. Ergasilus, having fallen in at the harbor with Philopolemus, together with Philocrates and the slave Stalagmus, runs to Hegio, full of glowing visions of feasting and drinking, to inform him of the happy event.

770. *Laudem*. For being the first to announce good news.

771. *Pompam*. He has visions of troops of market-servants laden with eatables to supply the feast.

774. *Amoenitate*, etc. Observe the alliterative play upon words.

775. *Sine sacris*. By the Roman law of the Twelve Tables every

Roman family had its particular sacrifices. These were perpetual. *Sacra privata perpetua manento*. The right of inheritance was accompanied by the obligation to maintain the sacrifices. Ergasilus here congratulates himself on having obtained an inheritance without any such expensive encumbrance. Trin., l. 484.

779. *Conjiciam in collum pallium*. The pallium by the Greeks, and the toga by the Romans, were worn usually hanging down to the feet. When haste was required, they were either laid aside or thrown over the shoulder. They were not worn in war. In comedies these were the usual garments of slaves.

783. *Sublitum os esse*. H., § 553, III.; A. and S., § 270, Rem. 2.

789. *Est=it*. *Conlecto pallio* is opposed to *fluido*, as in leisurely motion.

793. *Ore sistet*. The verb is used intransitively, as in Cur., II., 3, 8. "Nec quisquam sit tan. Opulentus, qui mihi obsistat in via, quin cadat, *quin capite sistat in via de semita*." *Pugilatam incipit*, i. e., "explicatis lacertis, complicatis pugnibus."

798. *Dentilegos*. I will knock out their teeth, and thus make it necessary for them to gather them up. *Quemque=quemcunque*.

800. *Die*. H., § 119, 4; A. and S., § 90, 2.

801. *Opstiterit*. H., § 473, 1; A. and S., § 259 (5).

805. *In ventrem*. Facetiously for *in animam*. So the Germans. "Er hat sich Muth gegessen statt gefasst." A full stomach is favorable to great assurance.

807. *Furfuri*. Old Latin termination. See Z., § 63, N.

810. By an unexpected turn, *domini* is elegantly substituted for *scrofae*.

811. *Basilicas=royal*. The Greeks called any thing splendid or magnificent *basilicus*.

814. The antecedent of *qui* and *quorum* is *pisces*. *Quadrupedanti crucianti cantherio*. A galloping, rider-torturing skeleton of a gelding.

815. *Subbasilicanos*. These were people who walked or lounged under the pillared porticoes of the halls of justice. The first of these halls was not built until 184 B.C., the year of Plautus's death. How, then, could Plautus have written this line? "Perhaps the whole passage, from 807 to 827, is a later addition."—*Brix*.

819. *Locant caedundos agnos*. This properly means, "Give out lambs to be slaughtered. Brix suggests that this is the abridged expression for *locare operam suam ad caedundos agnos*, i. e., to hire out their services for the slaughter of lambs. See Trin., l. 844. *Danunt* for *dant*.

820. *Petroni*. H., § 387, 1; A. and S., § 204, Rem. 8. *Verveci sectario=bell-wether*; so, if, as Brix suggests, *sectario* be from *sec-*to-, and not from *seco*.

822. Facetiously he reckons **petro** under the head of mankind.

823. **Edictiones aedilicias**. The duty of inspecting the streets belonged to the *ædiles*, therefore they would naturally take care that all obstructions should be removed. "Hic ludit in verbo, et 'edilis' est ab 'edo,' non ab 'aedibus.'"—*Delph. et Var.*

826. **Tantus cibus** takes **conneatus meo ventri** in apposition, as part of the subject. *Cibus* is not genitive according to Priscian, but nominative.

828. **Qui**. Old ablative. **Adaeque**. See l. 700.

832. **Assulatim**=into splinters; modifying **pultatio**. So Merc., I., 2, 20, *foribus facere assulas*.

834. **Respice** has a double sense. Hegio uses it literally: *look back upon me*. Ergasilus uses it in its metaphorical sense, to look favorably upon. Fortune had many temples at Rome, and was often termed *Respiciens*—the Provident or the Protector.

838. **Cedo**, plur. *cette*. An old imperative form. It includes the notion of haste. "Bei grosser Freude ist der Druck der Hand ein Herzensbedürfniss."—*Brix*.

842. **Gaudeam**. For Subj., see II., § 501, 1; A. and S., § 264, 7.

843. **Ingentem**, i. e., *immensum*. Terent., Eunuch., III., 1: "Mag-nas vero agere gratias Thais mihi? *Gn. Ingentes*." *Ingens* is in exact keeping with the extravagance of Ergasilus.

846. **Juben an non jubes** is the expression for an impatient challenge.

847. **Foculis**. Little braziers for heating cold food; dimin. of *focus*.

850. "**Esse** nicht=*edere*, vgl. Men., III., 2, 20. *Minore nunquam bene fui dispendio*." **Muraenam**, sea-eel. **Ophthalmiam**, lamprey, so named on account of the size of its eyes.

851. **Horaeum** (*ὥραιον ῥάπιχος*), little fish pickled in their season. *Horaeum scombrum*=pickled mackerel.—*Brix*. **Trugnum**=sting-ray. **Cetum**=seal.

852. **Nominandi istorum**—*copia*. Observe how exactly the gerund is the verbal noun, not governing, but limited. In later writers we should expect the gerundive construction.

854. **Nec nihil**, etc. You will neither get nothing to eat to-day here, nor much more than that; i. e., you will neither go hungry nor fare sumptuously.

855. **Victi**. For genitive, see Z., § 81.

857. **Ne**. The confirmatory particle *ne*, as in other Latinity, so also with the comic writers, was used only before personal and demonstrative pronouns; but when, to the surprised inquiry *egone?* the corroborating answer yes, *you*, was given, *ne* (*nae*) follows *tu*.—*Brix*. So Trin., l. 634. **Immo benevolens**. Nay, rather your well-wisher.

860. **Senticeto**. Ergasilus indulges in a word-pun, and with very poor success.

861. **Vasa pura.** Vessels used in sacrificing must be clean. Amph., V., 1, 74.

862. **Unum.** "*Unus* is often very little different from our indefinite article."—*Brix*. For other examples, see l. 482. Truc., II., 1, 39: *Sed est huic unus servos violentissimus.* Ter., And., I., 1, 91; Cic., Philipp., II., 3, 7: *Tamquam mihi cum M. Crasso contentio esset, non cum uno gladiatore nequissimo.*

866. Ergasilus replies just as if Hegio had connected **mihi** with **essurire** and not with **videre**.

867. In this line, also, Ergasilus plays upon the double signification of **pator**. It has also the sense of *to prostitute one's self*, in addition to its common meaning. To the imputation of the parasite in **ccnue-tu's puer**, Hegio naturally replies with a curse.

870. **Nunc tu mihi places.** Ergasilus refers to his previous conversation with Hegio about a supper, lines 178 and 498. He means that he has now no fears of its being "*asperam*," but, since it comes in consequence of the good news he is about to impart, it will be truly sumptuous. Hegio's reply alludes to his disappointment in regard to his captives, and intimates that, in view of his deception, he was in no mood for feasting.

874. **Puplica celoce**=government boat.

877. **Sancta Saturitas.** It is in perfect keeping for a hungry parasite to swear by his supreme deity, Gluttony, in preference to all other gods. See Philip., 3, 19.

879. **Genium meum.** Parasites were accustomed to call their wealthy patrons their genii.

880. The Greeks introduced their asseverations with *Má* and *Nḥ*; the corresponding Roman particles were *Me* and *E*, as *Mehercule*, *Mecastor*, *Epol*, etc. *Má* has in itself neither an affirmative signification nor a negative. *Nḥ* is the affirmative particle in all the oaths after the first.

881. **Kópav.** This was at once Proserpina and the name of an Italian town. Praeneste, Signia, Frusinone, and Aletrinum were Italian towns also, and called "barbarian" because all nations except Greece were so called by the ancients.

885. **Vae aetatai tuae**, i. e., *vae tibi per aetatem tuam.* A perpetual plague upon you.

886. **Quippe** is elliptical and apologetic. My jokes are to offset your unbelief of my statements. *Brix* refers it immediately to *vae*. If you give no credit to me, it will, of course, be a plague to me, since I shall have no hope of reward or of a better future. **Sedulo**=in good faith.

887. **Sed** marks an abrupt transition. **Abft.** "Present, not contracted perfect."—*Brix*. Hist. Pres. See also l. 282.

888. **Boiam terit** may mean, He wears a collar, or he has married a Boian woman. It is one of Plautus's low puns.

890. **Bonan fide.** "Erat etiam affirmatio et jusjurandum."—*Tur-nebius*. See below, *sancte jurem tibi*.

891. **Natus.** All days marked by any extraordinary occurrence in personal history were called *natales* by the ancients. Such a day would be the day of his son's recovery from captivity for Hegio.

896. **Fusti pectito.** Compare a similar figurative expression in *juste dolare*, Hor., Sat., i., 5, 22.

897. **Dapinabo.** An instance of Plautus's word-coining; from *daps*.

898. **Spondeo.** "In order to insure success, the parasite binds Hegio through a stipulation."—*Brix*. *Spondeo* was the term for solemn obligation.

899. **Respondeo** is used here in its primary meaning.

903-6. Observe the regular alliteration in pairs, and also the paronomasia.

904. **Callum** (Fr. échinée), chine-piece. **Apsumedo** is coined from *sumen* for the sake of the paronomasia, after the analogy of *unredo*, *intercapedo*.

906. **Morast.** It would be a waste of time. H., § 475, 4; A. and S., § 259, Rem. 3.

907. **Praefectura.** This was an Italian city or province, whose inhabitants were allowed Roman citizenship, over which was yearly appointed a *praefectus juri dicundo*. Ergasilus assumes this title in relation to Hegio's store-room. For a fuller account of the praefecture, see Smith's Class. Dict., art. Colonia. The language of the following verse is in keeping with his new title.

908. **Pendent indemnatae.** "Proprie 'pendent indemnati,' quorum lites sunt pendentes: qui non quidem innocentes. Sed accusati et nondum peracti sunt rei."—*Gronovius*.

914. **Deturbavit.** He pulled down the flesh-hook and all its contents, instead of taking a piece properly with a fork.

915. **Glandia.** This was the fatty gland of the neck, answering in swine to the tonsils in man. It was considered a great delicacy by good livers.

916. **Modiales.** Literally of the size of a Roman peck. He broke all that were not large enough to satisfy his ideas of what should be cooked.

917. **Seriae.** These were earthen pans or pots for holding salted meats. He was for putting them and their contents on the fire all together.

918. **Cellas**, i. e., *olearia*, *vinaria*, *penaria*. **Armerium** is here the same as *promptuarium*, from which food is taken. It might seem less like repetition to refer it, with Lambinus, to the place where money is kept.

920. **Uti**, i. e., *uti penu*.

923. **Reddiderunt.** For the indic., see Arn., Pr. Comp., 488 (2). "**Quum**, with *gratis habeo* (or *ago*), has both a temporal and causal force." Rud., l. 908.—*Brix*.

926. **Istunc**=Stalagmus, whom Philopolemus, during his residence in Elis, had found and brought back with him.

927. **Hujus**=Philocrates.

930. **Hoc agamus.** Let us now attend to business.

933. **Proinde ut.** "Gerade so wie."—*Brix*. In proportion as.

935. **Bene merenti nostro**=*nostro benefactori*. Compare the substantive use of *benevolens*. **Muneres**=*muneris*.

937. **Negem.** For Subj., see H., § 501; A. and S., § 264, 1 (a) (b). **Roges.** H., § 527; A. and S., § 266, 1.

940. **Pretium**=*mercedem*.

941. **Quod bene fecisti**=*beneficii*.

943. **Libellam.** One of the smallest silver coins of the Romans, of the value of the *as*, or one tenth of the denarius. It was not coined after the time of Plautus, and appears only in proverbial use.

947. **Gratiis**, i. e., *gratis*, which was also its contract form.

951. **Statua.** Stalagmus stood there in statue-like silence. **Verberea.** As if the statue were made of floggings. So we say "a bundle of habits." It indicates the severity of the punishment he may expect.

953. **Lavata.** It was the custom to bathe on their return from a journey. The bath-room was an important adjunct of the Roman house. The public baths were very extensive.

954. **Bone vir.** My pretty man. Ironical, as in Bacch., IV., 6, 6; Ter., And., III., 5, 10. Greek, *ὡγαθὲ*.

955. **Quid me**, etc. "Argumentum a minori ad majus." If such a man as you tells lies, what ought to be expected of me?

957. **In spem ponas**=*speres*.

958. **Prope modum.** Probably.

961. **Quod ego fateor** is the genitive of the substantive clause after *pudeat*. Do you suppose I am ashamed to confess (sc., that I have never done any thing right), since you affirm it?

962. **In ruborem dabo.** That is, by stripes. A practical joke upon Stalagmus. He will blush with the rod.

963. The idea is, You seem to think you are threatening one who is unacquainted with your punishments; away with such wretched things! State your wishes, and they shall be gratified.

965. **Compendi.** See Dic., sub verb. It is the predicate genitive.

966. **Fuit puer.** There is the same obscene allusion here as in l. 867. The complaisant spirit in *ut vis fiat* suggests it to Hegio. Render, *He was very docile when a boy. Now he is a man, it is unbecoming.*

970. **Subterfugere**=to escape.

980. *Quam diu.* See Trin., l. 608. *How long ago?* *Viccenumus* for *vicesimus*. Incipit is neuter.

982. *Peculiarem.* For your own use and service.

983. *Memoradum.* *Dum* is enclitic; an intensive particle when joined, as here, to certain imperatives, meaning *now, come, pray*.

984. *Paegnium.* Παίγνιον, Ἐπώριον, Στρούδιον, Ναυνάριον were common names applied to boy-favorites, pages, and what the Germans call "Leibknaben" or "Lustknaben."

986. *Quojus—gratia.* Whose favor is to be made of no account.

987. *Isne istic, etc.* Was this (i. e., Paegnium, alias Tyndarus) the same one whom you sold to my father, and who was given to me for my personal service? The relatives *quem* and *qui* refer to the same antecedent.

989. *Ceterum=praeterea.*

991. *Argumenta.* Convincing proofs.

994. "After this verse Geppert has, with good reason, supposed the omission of a verse; as, perhaps, *Fortunatus, quia ego inveni, quem olim amisit filium.*"—*Brix*.

995. *Quor.* Old orthography for *cur*; abbrev. from *quare*. *Plus minusque feci.* "Plus mali, minus boni."—*Lamb.* "More in punishment, less in forbearance."—*Brix*.

996. *Modo si.* Usually *si modo*.

997. *Ornatus.* He refers to his fetters.

998. *Acherunti.* See l. 689. Meursius says that, in order to keep men to their duty, and restrain them from crimes, the punishments of the lower regions were painted upon tablets, that they might be warned. This is one of the indications of the universal belief in future punishments that marks all ages. This is the only passage in Plautus from which the nature of Acheron is capable of being known.

999. *Adaeque—atque.* Z., § 340, Note.

1000. *Illic ibi.* A double designation of place, for emphasis. Rud., l. 878: *Ibidem ilico manete.*

1002. *Monerulae.* So instead of *monedulae*; also in Asin., III., 3, 104, according to the best Palatinian manuscripts. The consonant before the diminutive ending is variable in several words.

1003. *Lusitent.* H., § 500; A. and S., § 264, 5.

1004. *Upupa.* The word means lapwing, a bird; and also a pick-axe. To preserve the pun, *crow* does very well. Shakspeare has a similar *equivoque*:

*Ant. E.* Well, I'll break in; go borrow me a crow.

*Drom. E.* A crow without feather; master, mean you so?

For a fish without a fin, there's a fowl without a feather:

If a crow help us in, sirrah, we'll pluck a crow together.

*Ant. E.* Go, get thee gone; fetch me an iron crow.

*Com. of Errors, Act III., Sc. 1.*

The passage gives us some idea of the amusements furnished to the children of the rich. Pliny, in his epistle to Clemens (book iv., ep. 11), speaking of Regulus's son, just dead, says: "The boy had several little coach and saddle horses. He had likewise hounds of the large and the small sort. He had nightingales, parrots, and black-birds, all of which Regulus put to death about the funeral pile."

1006. *Salveto* instead of the usual *salve*.

1008. *Lucis—tuendi*. He alludes to his brief term of stone-digging under ground.

1014. *Illic*=*Stalagmus*.

1024. *Per nebulas*. There is an apparent translation from the sense of seeing to the sense of hearing.

1026. *Certum—prævortier*. I am resolved to do this the first thing. *Prævortier* is deponent; *præ* is the same as *primum*.

1028. *Recte feceris*, i. e., if you give me a present—a *peculium*—something for my own. *Stalagmus* facetiously perverts *Hegio's* meaning.

1036. *Plausum date*. It was the constant custom of the Romans, in finishing their comedies, to bring the comedians (*caterva*), or at least one of them, upon the stage to solicit the applause of the spectators. *Hor.*, *Ars. P.*, 155; *Quint.*, *IV.*, 1.

## TRINUMMUS.

### ARGUMENTUM.

In the title to this play, its original Greek name is substituted by *Trinummus*, which signifies the three pieces of money given to the pretended messenger from Charmides. A circumstance of the least importance is thus chosen to give name to the play in place of *Thensaurus*, which was the name *Philemon* gave, and which would seem to be more appropriate.

The play displays admirable art in the interest of its opening passages, the naturalness of its incidents, and the happy conclusions it brings about for its chief characters. In none of his plays has *Plautus* more constantly developed his inclination to moralize than in this. *Stasimus*, though in great haste, stands still to moralize; and *Charmides*, though just returned from his journey abroad, lingers on his way to his house from the port to overhear the sage sayings of the slave. Ample amends are made for this incongruity by the excellence of the sentiments he utters. No play has so many moral maxims that are true for all persons in all ages. The reader must be impressed by these with the truth that distant countries and times make no change in human nature, and that the characters, passions, and

dispositions of men are wonderfully similar in their manifestation. One moral code touches all humanity, and one Bible embraces that code. The similarity of heathen moral maxims to the morality of the Scriptures is the unconscious testimony of human experience that the writers of the Bible were inspired by One who perfectly knew men.

### PROLOGUS.

1. **Munus.** In the comic writers the accusative is the general construction with *fungi*, *uti*, and other words of their class. It does not occur in correct writers of the later age. Z., § 466.

2. **Finem fore quem dicam.** A circumlocution instead of *qui finis futurus sit*. See Capt., l. 268; and l. 533. *Finem*, i. e., *itin-eris*.

3. **Em.** This is the earlier form for *en*, and is more properly, according to the best MSS., the Plautinian form. In the older MSS. seldom, and in the later ones more frequently, it was confounded with *hem*, and employed in the expression of joy, or pain, or other emotions.

**Nunciam**=*nunc jam*; like *quoniam*, *uspiam*.

5. **Dare.** The simple infinitive, instead of the accusative with the infinitive, is not infrequent after *promittere* and *sperare* in colloquial language; but see Z., § 605.

8. **Luxuriae.** Dative, as *Thensauro* and *Trinummo* in the 18th and 20th lines. The comic writers, with *nomen facere*, *indere*, *nomen esse*, always put the proper name in the dative; but with *nomen esse* the nominative is also found with a stronger accent, both at the beginning and closing of a sentence.—*Brix.* H., § 387; A. and S., § 204, Rem. 8.

9. **Illanc.** The books have *hanc* (so Del. et Var.); but *Inopia* is no longer on the stage, and in l. 6 she is designated by *illaec*.

14. **Quoniam**=*quum jam*. It had, primarily, a temporal signification (=postquam), which, in the transition to a causal, it did not retain. It has here its primary force, and makes *video* the historical present. **Qui.** The old ablative form of the relative and interrogative pronouns, used for all genders and numbers. **Aleret.** For the imp. sub., see H., § 481, IV.; A. and S., § 258, Rem. 1.

15. **Exigat.** H., § 500; A. and S., § 264, 5. Luxury has now surrendered the young man to the discipline and education of a different mistress.

17. **Senes.** Megaronides and Callicles, who would state in the first scene of the play what was generally stated in the prologue. I for ii.—*Brix.* Others have *hi*.

19. **Barbare** is here the same as *Latine*, the author being viewed from a Grecian stand-point.

20. **Hoc** belongs with **nomen**, not **rogat**.

22. **Tantumst**. Comp. Cic., *sed haec hactenus*, and Herod., *ροσαυ-  
ρα μιν εἰρήσῃω*.

23. **Noxia**. The only form known to Plautus and Terence instead of the later synonym *noxa*. Here nearly equivalent to *crimen*.

24. **Immoenis**. = *immunis*. After the analogy of *moenia*, *munia*, etc. **Immunis facinus**, a thankless business. In *aetate* = in life.

27. **Inventus**. This word suggests the implied apodosis to *ni id*, etc. And I would not do it, *ni id*, etc. Observe the alliteration in *inventus*—*invitet*. Such alliterations, paronomasias, and plays upon words are very numerous, and characteristic of Plautus. See lines 830, 490, 380, 1008, 833, 379, 821, 162, 777, 316, 757, 1015, 309, 658.

28. **Hic**, i. e., at Rome. So in l. 32 and 34.

29. **Plerique omnes**. The latter word intensifies the meaning of the former; like *πάμπολλοι*. **Intermortui**. In the balance between life and death.

34. **Pauciorum**. Opposed to *pluribus*. The few—the many; the aristocracy—the people.

36. **Conducibile** = that which is of public benefit. **Vincunt** = put down.

39. Callicles has left his house, recently bought of Lesbonicus, and yet seems to be speaking in it. **Larem**. The Lar familiaris was inseparable from the family, and went with the family whenever they changed their abode. It was customary, on entering a house as a dwelling, to propitiate the Lar with gifts and offerings. The *lararium* was a room in the inner part of the Roman house, dedicated to the use and worship of the Lares. Here religious Romans performed their prayers immediately after rising in the morning. Alexander Severus had among the statues of his Lares those of Christ, Abraham, Orpheus, and Alexander the Great. For a full account of the Lares, see Smith, Dict. Gr. and Rom. Biog. and Mythol., art. Lares.

41. **Evenat**. Old form for *eveniat*.

45. **Quoja**. This is a possessive-interrogative-relative pronoun, belonging to the colloquial language, and in common use in Plautus and Terence, but sparingly used by other authors.

46. **Benevolentis**. This word is often used substantively by the comic writers. **Te** implies *esse*.

50. **Rectius** belongs both to *valeo* and to *valui*.

52. **Tibi**. Ethical dative.

55. "A bad wife is of necessity immortal."—*Philemon*, fragm.

57. **Vitae tuae**—*suppetat* = may survive you.

60. **Tantillum dederis verbum**. You will not cheat me the least bit. **Verba dare** = *decipere*. See Capt., l. 651, *et al*.

61. **Nempe enim**, etc. No doubt you will creep upon me unawares,

by which Megaronides means just the opposite: You will not catch me napping in the bargain. According to Brix, *dederis*, *obrepseris*, and *nescias* are the apodosis of a protasis borrowed from l. 59: *si commutaverimus*. Nor do *dederis* and *nescias* properly depend upon *faxo*, but are the independent potential subjunctive. *Faxo* is employed in the comic writers in an independent arrangement rather than dependent. As we say, in lively colloquial phrase, "I say he will come," instead of "that he will come."

63. Keep the wife you have: an evil we are well accustomed to is most endurable.

65. The sentiment is, A long life is a good life. The Delph. et Var. transposes *diu* and *bene*, and makes the sentiment, To live well is to live long. The latter is in itself a good moral sentiment, but inappropriate here. The former strengthens the idea of Megaronides: *mala res*, etc. Experience enables us to make the best of life. *Proinde ut*=in proportion as.

67. *Dedita opera*=on purpose, or with a purpose in view.

68. *Objurigem*=*objurgem*. For *jurgare*, *purgare*, the old form was *jurigare* (comp. of *jus* and *agere*), *purigare*, formed after the analogy of *navigare*.

72. *Antiquae* is used in a good sense. *Artes* is dependent upon its connection for signification, and may mean virtues or vices; here the former.

73. *Demutant*. The *de* gives the notion of deterioration. *Mores*. The bad morals of the age.

81. *Promus*=*cellarius*. He was properly the slave who had charge of the provisions and wine of his master, and dealt them out according to necessity. As applied here, he was the steward of the heart. "I keep the key of my own heart."

85. *Qui*. An emendation of A. Becker instead of *quod*, standing for *Capitolio*. To inform a Roman of the situation of the Capitol would be absurd, and *astare* is used only of persons or things personified. On the southern slope of the long, crooked Capitoline Hill stood the temple of Jupiter Capitolinus. On its pediment was the colossal statue of Jupiter as *triumphator*, with his four-horse chariot. The speaker refers to this statue.

87. *Id* belongs with *suspicer*.

90. *Quoi pectus sapiat*. "Ein Mann von Kopf und Herz."—Brix.

97. *Scio et istac*. I know it; and I have visited you for this reason—viz., to scold you: you demand what is just; i. e., that I ought to be scolded if I do not scold you.

98. *Siquid*. Like *et ri* for *o, ri*.

99. Observe the force of *dictitatur*.

100. *Turpiluricupidum* is a Plautian word coined to express character. *Volturius*. Proverbial for greedy covetousness.

102. **Hostes.** Originally=*peregrini*. So here according to Varro. See Cic. de Off., I., 12, § 37. **Comedis.** Old form of Sub.; indirect question depending on *pendere*.

105. **Dicant** depends upon **non est**. Sub. of result.

107. **Rem—dabo.** I will give you a fact as proof.

110. **Adultam.** Marriageable, and of course entitled to a dowry. Certain persons, such as the father or father's father, were bound by Roman law to give a *dos* with a woman when she married, and in proportion to their means. Line 1158 is an example of *promissio dotis*. For the laws in regard to this, see Smith's Classical Dictionary, art. Dos.

116. **Quid** is not followed by *non restituis*, but, owing to the parenthetical relative clause, the question is repeated by *quin* (qui non).

117. **Fide.** Old form for gen. and dat.; common in Plautus.

118. **Ad frugem conrigis**=*corrigis ut ad frugem redeat*.

119. **Fuerat.** See H., § 511, II.; A. and S., § 259, Rem. 4. **Dare—accederes.** Observe the change of construction.

120. **Siqui.** Ablative.

123. **Non istuc meumst.** That is not my character.

126. **Minas quadraginta.** 1000 thalers.—*Brix.* 730 dollars.

133. **Non redderes** follows **non redderem** like an echo, with close and rapid exactness.

135. **Qui.** The old ablative.

136. **Ne** in the sense of *nonne*. **Inconciliast**=*perdolum decipere*.

137. **Ille qui** instead of *illum qui*, in consequence of the attraction of the demonstrative pronouns to the case of the following relatives when the governing verb follows it.—*Brix.* See also l. 985.

141. **Ut.** Observe the repetition of *ut* in l. 144, in consequence of the long parenthesis.

143. **Ne enuntiare**m expresses the thing aimed at in **concreditumst**.

145. **Poiveris** is the expanded form of the perfect, used by Plautus and Terence.

147. **Identidem.** Carefully.

148. **Siquid.** See Note, l. 98.

152. **Nummorum Philippeum** (um=orum). They were coined by Philip of Macedon, and worth about \$3 75. Of course this was long after the incidents of the play were supposed to have happened. These coins are not mentioned by Livy until after the triumph of Flaminius. Such anachronisms are not uncommon.

155. **Permanascere.** A Plautian word. Gradually to extend itself till it reached his ears.

156. **Sibi**, according to a common usage of the comic writers, serves the double purpose of intensifying *suom*, and an indirect object to *reddam*. See also Capt., Prol., lines 5, 46, 50, and 81.

157. **Si quid eo fuerit** is a euphemism for *si quid ei acciderit*. It

was accounted ominous to say, in express terms, that any one was dead. Hence we have *abiit, abiit vita, vixit*, etc.

163. *Qui*=*quomodo*. *Illius*, i. e., Charmides.

165. *Pessum dedit*. See *Lex.*, under *Pessum*.

168. *Inscribit litteris*. Offered it for sale.

170. *Canes*. Plautian nom. form.

172. *Haec canes*=*ego*, i. e., deictic for *ego*. See l. 1115; see also *Hor.*, *Sat.*, i., 9, 47.

176. *Advorsum quam*. "This is the only passage in all Latinity for this combination; but it is like *contra quam, praeter quam*, where *quam* stands on account of the comparative sense in these adverbs."—*Brix*. *Obsecravisset*. For *Sub.*, see *H.*, § 496, 2; *Z.*, § 560, N.

183. *Si*—*seu*. Like the Greek *ei*—*ēte*.

190. *Communices*=*communem facere*. It includes the idea of undertaking—sharing in common.

192. *Numquid vis*. The common formula of leave-taking. *Comp.* *Hor.*, *Sat.*, i., 9, 6.

193. *Sed quid ais?* Properly speaking, it stands as the introduction to an unfinished question. See also l. 930. It is equivalent to our still briefer "Say?" often heard in conversation.

194. *Recepit*. This is the legal term for something reserved for one's self at a sale. *Gell.*, xvii., 6: *In venditionibus recepi dicuntur, quae excipiuntur neque veneunt*.

197. *Juxta*—*cum*=*aeque*—*ac*. The same as.

202. *Urbani*=elegant, with the additional notion of thoroughly self-conceited. *Assidui*=obtrusive.

203. *Me*—*una ibidem traho*. I put myself in the same category.

210. *Quem velint* is the object of both verbs. The asyndeton is owing to the antithesis.

213. *Vivere* is in the same construction as *civitate*.

217. *Auctoritas*=voucher. It is used in a concrete sense, as is also *unde*=*ex qua*, in the following line.

221. *Faxim*. Old form for the perf. sub. It is the principal verb of the sentence. *Sub. potential*. From this indignant outburst of Megaronides, it is very evident that the Roman forum was very similar to the Athenian market-place. See *Acts* xvii., 21.

223. *Simitu*. Old form for *simul*.

224. *Indipiscor*. Old Latin for *apiscor* and *indu (endo)*, which old form for *in* occurs in Plautus in *indaudire*, and in general usage in *indutiae*.

226. *Magister exercitor*. Alludes to the harsh discipline exercised by the instructors in the gymnastic schools.

230. *Rei*=gain—wealth.

236. *Sese expediat*. How they develop themselves, and what consequences follow them.

237. Love is personified in the character of a huntsman. *Postulare* is, with the comic writers, often the same as *velle*, and is often connected, as here, with an accusative and infinitive. See Capt., l. 717.

238. *Subdole ab re consulit*. Gives them advice to their injury.

241. *Celatum*, i. e., *celatorum*.

242. *Quod amat* is the general expression for *amica*.

244. *Si audes*. Sometimes written *sodes*. It does not differ much from *si vis* in meaning.

247. *Pendentem ferit*. The figure is that of a master punishing his slave—striking him as he hangs. So the maiden exacts gift after gift from her lover.

257. *Ubi qui*=*quum quis*.

259. *Illut* points to the following infinitives.

265. *Quasi* is the old Latin for *quam si*. *Saxo salire* for *de saxo* is remarkable, and contrary to the ordinary usage of Plautus. Comp. l. 639, *officio migrat*. Precipitation of the criminal from the Tarpeian Rock was a very old death-penalty. Brix has *saxo salire*.

266. *Tuas—res habeto*. Lusiteles makes a facetious application of the formula prescribed in the Twelve Tables concerning divorce.

268. *Maleque*. Observe the peculiar use of the copulative.

275. *Potius* is not pleonasm with *magis*, but, as the latter is in close connection with *lubet*, so the former is with *probis veris*.

279. *Par*=in keeping with.

282. *Sermonem exequi*. To hold converse with, be intimate with.

285. The general idea in *mores mali* is particularized in three terms.

287. Observe the use of the frequentative *canto*. I keep dinning these things in your ear day and night, that you may take care of yourself. *Tibi* belongs with *caveas*.

288. *Fas habent*, like *dignus*, with a following relative sentence.

290. *Quia* depends upon *lacrimas eliciunt*. When, in the later use of the language, *quod* is used after verbs of feeling (*gaudeo*, *doleo*, etc.), Plautus regularly uses *quia*.

291. *Se ad pluri penetrare*. A euphemism; like the Scripture expression "He was gathered to his fathers." The Greeks said *οἱ πλείονες* as well as *οἱ τετελευτηκότες*.

293. *Gratiam facio*. I make it a favor—I beg.

295. *Moribus antiquis*. Almost all writers blame the present and praise the past. Horace calls the old *laudatores temporis acti*.

302. *Servire servitutum*. Plautus abounds in instances like this, where alliteration is sought after. Observe the asyndeton in *imperiis praeceptis*, which is very frequent in couples of kindred signification.

303. *Ingenium*. The inborn nature. *Imperium* alludes to the

*patria potestas*, for which it was a common expression. **Animus** "The appetitive faculty"—the emotional nature.

306. **Utrum itane.** See Z., § 352.

309. **Victor victorum.** Plato has the same sentiment. Plato, I., de Legibus: Τὸ νικᾶν ἑαυτὸν, etc. So Val. Max., lib. iii.: *Multo seipsum, quam hostem superasse operosius est.* Comp. Prov., xvi., 32.

317. **Sarta tecta.** A business expression of the censor when public works were let out to contractors to be repaired, and returned in good order.

320. **Portegito** and **perpluant** are figurative terms with respect to house-repairing.

321. **Quem poenitet** takes often a clause, as here, in place of the genitive of that with reference to which the feeling is exercised. The regular construction appears in *bonae frugi*.

323. **Industriae**=excellence, since industry includes many other virtues.

326. **Hinc.** Attributive to *adulescenti*.

332. **Habuit.** Zeugma.

334. **Animi causa**=*genio indulgens*. For his own pleasure.

338. **Sine omni** is the colloquial expression for *sine ulla*. **Tolerare**=*sublevare*.

340. **Prodit**=*producit*.

343. **Tis** is the old form for *tui*.

344. **Dejuvare**=*non juvare*.

345. **Pudere**—*pigere*. The sense is, "It is better to shame yourself and keep your gold, than blame yourself for having lost it." **Totidem litteris**=though the words have the same letters.

348. **Ut potius.** Be so far from blaming yourself for doing it, that (ut) you are the rather ashamed for not doing it.

350. **Scin**=*scis ne*.

352. **Pote** stands in Plautus not only for *potes*, as here, and *potest*, but also for *posse*.

354. **Qui** is the old ablative.

359. **Charmidai.** Old form of the genitive.

360. **Quin**=*qui ne*.

373. **Scin tu illum.** The subject of the subordinate clause is removed to the foreground and put in the accusative. This is a common construction in the Greek, and also in colloquial Latin. See lines 88, 698, 872, 960, 992.

376. **Re**=property.

378. **Patiar**, sc. *ducere*. For Sub., see H., § 495, 2 (2); A. and S., § 262, Rem. 8.

380. **Multa** without *et*, as in l. 300, *multa bona praecepta*. **Docta dicta**=wise saws. **Quamvis facunde**=*tam facunde quam vis*.

381. **Vetus** and **antiquus** are often joined in Plautus. **Vetus** is op-

posed to *novus*; *antiquae* to *recens*. *Mea senectus sustinet*. This old age of mine is loaded with the history of other days.

383. *Istac judico*=I come over to your side; a parliamentary expression.

384. *Servassint*. For the form, see Z., § 161, 3. It is the formal expression for hearty and warm thanks. See Capt., l. 355 also.

390. *Vivis*=*es*. *Haec*=*haece*.

395. *Quia*. See l. 290.

397. *Factius nihilo facit*=*nihilo magis effectum reddit*.

400. *Commodum*=*opportune*.

405. *Eo*, i. e., *quadraginta minis*. It was in accordance with the language of the common people to express by the neuter singular pronoun the term for a sum of money in the plural or masculine. So *id*, l. 153; and *situmst*, l. 753.

406. *Exunctum*. Others have *exutum*, i. e., *pecunia in vestibus emendis posita*. The ancients had an astonishing number of oils, pomades, and perfumes, which they used very freely after their vapor baths, in order to inhale their odors for the whole day.

412. *Una traho*. See l. 203. *Id est, sex alteras minas duco*.—*Delph. et Var.*

413. *Istaec ratio*, etc. The idea is, that the cheating of Stasimus accounts best for the rapid disappearance of the money.

416. *Quod*, i. e., *rationem putare*.

417. *Post*, in a sentence following a foregoing *postquam*, is used to give force to the expression, like the correlatives *ubi*—*ibi*. So *priusquam*—*prius*.

418. There is a play of words in *conparet* and *adparet*. *Lesbonicus* means that the account is not plain—does not agree with the facts. Stasimus says, in a literal sense, the account is plain enough; the money is lacking; where *οἷχεται* gives a comical coloring to the expression: *est perdu*, is away.

421. *Mancupio*=by assignment.

422. *Affinis*. Philto regards *Lesbonicus* as such in view of the impending marriage. Philto is supposed to overhear the conversation at this point.

429. *Ut quidem* depends upon *factum*.

439. *Nisi qui bene facit*. Unless he brings his own wish to pass, i. e., by conferring some benefit.

441. *Hic postulet*, i. e., *si hic postulet*.

445. *Tuom* is used absolutely=your meaning. Like our familiar expression "I know you."

446. *Bonis tuis rebus*. Ablative absolute of time.—*Brix*. Of cause, rather.

452. *Factio*. The ordinary use of this word is in a political sense, but here in a social sense. It may be rendered *social position*.

456. **Ferentarium.** Allusion is made to a troop of light-armed soldiers, who, being so armed, could easily assist any in pressing danger.

457. **Votes**, i. e., *vetes*.

464. **Qui** is the ablative of the indefinite pronoun = *πῶς*, as in *ecqui, utqui* (l. 637). See also Capt., l. 553. Render, *at any rate* or *somehow*.

469. **Par.** Neighbor. After the manner of the Greeks, with whom two persons always occupied the *κλίνη*, whereas the Roman *lectus* accommodated three guests.

477. **De vita mea.** Where my life is concerned. He means choice bits and nice dishes.

478. **Verecundari** = to be bashful or mannerly.

479. **Cernitur** = *dimicatur*.

480. **Rem fabulare.** You are entirely right.

483. **Non—hoc longe.** Not a hair, or an inch; said with a gesture.

484. **Sine sacris.** See Capt., l. 775.

495. **Mirum quin**, i. e., *mirum est ni*. It would be a wonder if you did not.

496. **Ut nomen eluet.** The name Philto indicates benevolence. Stasimus thinks him miserly.

497. **Hic**, i. e., on our part.

500. **Quae res**, etc. These were the formula on such occasions.

502. **Spondeo** means both to betroth and to promise to pay. Stasimus's humor lies in this double meaning.

507. **Haec.** See l. 172.

516. **Te volo.** *Colloqui* is understood. See also l. 963, 1059.

517. **Si quid vis.** Supply *operam do tibi*.

521. **Siris** = *siveris*.

523. **Olim quum** = whenever. See Andrews's Lexicon, under the word.

525. The ancients believed that unhealthy and pestilential regions were an entrance to the infernal world.

530. **Illi** = *illic*.

532. **Interferi.** An anomalous passive of *interfacio*.

537. **Incitast redactuz.** The allusion is to that point in the game of chess (*duodecim scriptorum*) where one is unable to make a move.

541. **Haec.** See l. 172.

544. **Solstitiali morbo.** Insolation or sun-stroke. Others consider it a species of influenza common to hot climates and seasons.

546. **Antidit.** Old form for *anteit*.

549. **Insulae fort.** These were the *μακάρων νῆσοι* of the Grecian sages, who located them in Oceanus, to the westward of the earth. There the shades of happy heroes led a godlike life. Hes., *Epy.*, 169; Pliny, *Hist. Nat.*, vi., 23.

552. **Qui** refers to *istuc* (= *in istunc agrum*). **Qui quidem** = *quum*.
554. **Quamvis** with *malam* is really *quamvis malu sit res quam quaeras*.
572. **Quid nunc?** The language of urging. *Lesbonicus* still hesitates.
573. **Quid istic** = well, for aught I care.
577. **Coram**, i. e., in the presence of *Lysiteles*.
578. **Eadem**. Ablative, with the ellipsis of *opera* = at the same time. See *Capt.*, l. 450.
589. **Enumquam**. Old form for *unquamne*.
595. **Collo**. It may mean either that his neck goes into the halter or under the yoke.
599. **Latrocinatum**, i. e., to become a soldier.
606. **Nullus**. See *A. and S.*, § 205, *Rem.* 15; *H.*, § 457, 3. It is the emphatic negative of the common vernacular. **Creduas**. Old subj. form, like *duam* from *do*.
607. **Me nihili pendere**. Supply whether you believe it or not.
609. **Tam modo** for *modo*. There is a slur given to the rude provincialism of *Praeneste*, a city near Rome. **In re perdita** = now that his estate is squandered.
614. **Castigatorem**, i. e., *Megaronides*.
615. **Subolet mihi** = I smell it. The verb stands impersonally, and is so used only in the comic writers.
620. **Ita ut nomen cluet**, i. e., in fact; not in name merely. See l. 309.
621. **Sine omni**. See l. 338.
623. **Nescio quid** is the subject of *convenit*.
625. **Haud ineuscheme** = in becoming attitude. The Athenians were very particular about the graceful hanging and folding of the *pallium*. Whoever was careless, and allowed it to slip upon the ground, was considered a boor, or intoxicated, or very indiscreet.
628. **Potin** for *potis ne*, with the ellipsis of *est*. This was a common expression for "it is possible" in colloquial language, but not used in elegant writing.
629. **Gloriae aut famae** are the expression of the *in rem*, and are appositives of the implied genitive in *tuam*.
634. **Tu ne**. See *Capt.*, l. 857.
637. **An id est sapere** is equivalent to *nonne desipis*, and *qui* is nominative.
639. **Officio migrat**, etc. My mind does not swerve from the path of duty, nor shall I be deterred by your words from preserving my good reputation.
644. **Ut vindex**. That you might become the hangman for the honor of your posterity, i. e., might destroy it.
655. **Vel** = even. **Exsignavero**. Fut. perf. for emphasis.
656. **Ut**. Explanatory of *istaec*.

658. **Aptus.** From *apere*. **Fraudem**=*culpam*.  
 663. **Pone te latebis**, i. e., you will stand in your own light.  
 665. Connect **ad modum** with **pernovi**.  
 668. **Ballista** is here the stone or arrow hurled, and not the machine that hurls them. So also *catapulta*, Capt., l. 796.  
 673. **Insanum** is an adverb belonging to **malum**.  
 685. **Jactari**. Do not distress yourself farther.  
 687. **Qui tolereis mœnia**. With which to raise your walls, i. e., to repair your shattered fortunes.  
 688. **Tam**. Instead of the corresponding *quam*, *sed* follows.—*Brix*. **Qui**=*quomodo*.  
 689. **Inop**. Concessive as to **infamis**.  
 690. The thought in this and the following line elegantly touches upon the opinion among the ancients that it was dishonorable for a maiden to be given in marriage without a dowry.  
 695. **Lesbonicus** had meant reputation—esteem among his fellow-citizens; **Lysiteles** means preferment, or offices of dignity. It is spoken in raillery.  
 697. Mark the sentiment.  
 698. **Scio te**. See l. 373.  
 705. **Πάλιν**=*rursus*. The Greek term here introduced by the author answers to the French *encore*, which has been introduced in the same way into English. There is an allusion, probably, in the words of Stasimus, to the rewards and punishments given to ancient actors, who were often slaves, and were under certain laws and penalties. See *Amphitr.*, Prologue, lines 30–90 inclusive.  
 709. **Qui** seems to be used in a double sense. **Lesbonicus** uses it for *cur*; **Stasimus**, in his saucy reply, uses it for *quomodo*.  
 720. **Non sisti potest**. An impersonal expression, used also in later Latin, especially by Livy (ii., 29, 8; iii., 9, 8, 16), meaning *it is all over*. Here, however, it might have a double sense, and allude to the necessity of being better shod.  
 721. **Caculam**=*servus militis*.  
 723. **Ad**=*in comparison with*, as in Capt., l. 275. There is great humor in the unexpected use of **fugitorem** for **pugnatorem**, and in making **illum qui** refer to his master's antagonist rather than to his master. So also in *dormibo*.  
 729. Connect **nullo modo** and **prorsus**. In no other possible way.  
 740. **Non temere** should be taken with **benignum**.  
 742. **Neque ita**, etc. Nor will they believe that you have restored to her the entire amount as it was given to you, but that you have taken some from it.  
 749. **Edoctum**. Supine. The Palatine Books give *ut adeam*—*edoceam*. But **Callicles** is the proper person to go to **Lesbonicus**; hence *adeas* is the proper form.

753. **Situmst.** See l. 405.

755. **Neu** = *et ne*. So also Capt., l. 220.

756. **Ergo igitur.** This redundant doubling of the connective is like *etiam quoque, quia enim, tum postea*. See l. 70.

758. **Rogem.** H., § 486, 3; A. and S., § 260, Rem. 4.

760. **Ne**, i. e., *nae*.

762. Callicles means to say, If they answer me thus I will reply **Malim**, etc.

779. **Dare.** The accommodaters. Conversational term for *dari*.

780. **Propemodo.** Scarcely correct for *propemodum*. It was formerly used only by the comic writers.

781. **Adulescenti.** Lesbonicus, as the provisional head of the family, must pay the dowry to the bridegroom.

783. **Hoc**, i. e., *hac re*.

787. **Hoc.** Accusative. Like *id aetatis*, etc. H., § 380, 2.

790. **Sigmaum novisse.** This is an implication only of the thought, which is that, since he knows his father's seal, he will observe that the letters are not sealed with it. It was usual to have seals set in rings.

791. **Sescentae.** An expression for an indefinitely large number. *Trecenti* is used thus in l. 964; *mille* is often thus used.

792. Brix suggests that there must be an omission after this line, since it is not likely that six hundred reasons would have only one illustration. After **conligi** he suggests *non domist; abiit ambulatum; dormit; ornatur; lavat; prandet; potat; occupatast; operae non est; non potest*.

794. **Portitores.** The revenue collectors. **Sibi** instead of *ei*, because the sycophant (*sucphantari*) is the logical subject of **dici hoc potest**. To him it refers as dative of agent.

799. **Ancilla** is the usual feminine for *servus*. On the other hand, *conserva* is as common as *conservus*. Cicero, de Off., i., 31.

800. **Eampse** for *eam ipsam*.

801. **Queant.** So Brix reads. Del. et Var., *queat*. Fleckeisen also has *queant*. The singular would offensively attribute the fault of the whole sex to a single individual.

804. **Operta.** Imperative.

808. **Me vide**, i. e., take my word for it; believe me.

811. **Illum** refers to Lesbonicus.

813. **Poterit.** The subject is still the sycophant, as also of *dicet* below. **Probare** means to render credible. **Maximum.** It was a very important circumstance in favor of the plan that their messenger would bring gold to Lesbonicus instead of seeking it. Men are less careful and critical in taking than in giving.

819. **Nugacissime.** As if he had said, "*Nugax sim*" nisi, "*actum reddidero*."—Del. et Var. *Cum maximis nugis*.—Brix.

820. **Nerei.** Dative. Z., § 52, 4.

821. Observe the double alliteration. It is as if Charmides could not find words enough to express the depth of his gratitude.

822. **Bonis meis**, etc., explains *potestas mei*.

826. **Opera.** I have found it otherwise in my experience.

831. **Nobilis**=*famosus*.

830. **Abi** properly expresses discontent and disgust. But sometimes it has a reverse force, as much as to say, "Go away; I am satisfied; you have made out your case." **Ordine.** Each one according to his circumstances.

832. **Infidum esse iterant** stands concessively to *fidus fuisti*. **Ab-sque te foret**=*si tu non esses*.

833. **Disque tulissent.** Tmesis.

835. **Circumstant.** The present naturally leads to the following historical infinitive.

839. **Quibus aerumnis**, i. e., *eis aerumnis quibus deluctavi*.

840. **Novo ornatu**, etc. With the dress and aspect of a stranger.

841. **Domi** may be explained by making *cupio*=*cupiens sum*, or by supplying *esse*.

843. **Die.** See l. 117.

844. **Nummus** in Plautus may mean *sestertius* or drachma, according as it refers to a Greek or Roman coin. For the *aureus*, see l. 152.

845. How close the resemblance between the ancient and the modern humbug. Quackery of all sorts desires a foreign and traveled reputation at the outset.

847. **Dat.** H., § 525, 6; A. and S., § 265, Rem. 1.

851. **Fungino.** Fungi are nearly all head. **Capite**, i. e., head and hat too.

856. **Conciliare** (*sibi*)=*parare*. The sycophant thinks if he can improve upon his instructions it will be so much the better for his employer.

858. The Roman choragus differed essentially from the Greek. He seems to have been a clothes-lender, to furnish disguises for private designs as well as dresses for scenic plays.

859. **Circumducere.** To cheat. **Si** means whether, and depends on *dabo operam*.

861. **Mira sunt.** See l. 495; Capt., l. 805.

862. **Dormitator.** A night-thief, who sleeps by day. **Sector zoniarius.** A girdle-cutter, as the ancients carried their gold in the girdle.

869. **Agitandumst vigilas.** For the construction, see Z., § 649.

870. **Hoc**, i. e., *fores*.

872. Really *quaero ubi Lesbonicus habitat*.

873. **Ad** denotes the approximate resemblance. **Ad istanc**=about like yours. *Istanc* has its well-known second-personal meaning.

877. **Hisce** for *hice*.

879. **Juratori.** This was an officer to whom all who came from abroad were obliged to tell their names, country, and business.

886. **Concubium sit noctis.** "The night would go to bed."

887. **Factost viatico.** Del. et Var., *face et vi.* For *facto*, see H., § 580; A. and S., § 274, Rem. 5.

891. It is difficult to express exactly the comparison here. Charmides means to say that the name "pax" is as much like *nothing* as a loan to a thief would be; gone quicker than you could say the shortest word.

897. **Ita ut ocepi** is a regular formula for commencing again after an interruption.

903. **Quidam**=*ρίς*. **Longior quidamst** is the predicate.

911. The lies of the sycophant begin to excite the suspicions of Charmides that some deception is going on, and he rejoices that he is come in time to thwart it.

918. He puts on the appearance of anger in order to avoid farther questioning about the name. **Quando egomet**, etc. Provided I do not forget my own name.

920. **Possum.** Observe the change in tenses.

921. **Ad.** See l. 873.

923. **Em.** See l. 3. **Qui** in imprecations has the force of *utinam*. See Lex., sub voc., iii., 2, B.

925. **Satin inter**, etc. Is it not enough, i. e., to make one speak ill of his friend, that he stays concealed between my lips and teeth? **Satin latuit**=*nonne latuit* often in colloquial language. **Preti** is genitive of characteristic.

928. **Rhadamam** for *Rhadamantem*. The old Latin allows a double genitive, as Calchas gives Calchae and Calchantis. **Cecropia**, i. e., Attica.

930. **Quid ais.** See l. 193.

931. **Mirimodis** for *miris modis*.

935. He names two ordinary herbs as foreign plants.

937. **Quae** is not for *quod*, but refers to the places or regions implied in *unde*.

938. **Nisi quia.** *Nisi quod*, used almost exclusively by later writers, is found but twice in Plautus: Capt., ls. 394 and 621.

942. **Horiola.** A light boat for scouting purposes.

944. He represents Jupiter as a land-owner who goes about his estates on the first of each month to give his slaves their rations or corn.

952. **No.** See l. 62. *Nae*.

955. **Mille.** For its substantive use here, and also in l. 959, see H., § 178; A. and S., § 118, 6, a. For *Philippum*, see l. 152.

956. **Aibat mandasse.** Plautus often follows the Greek in using the simple infinitive after *verba sentiendi et dicendi*, instead of the in-

finitive and accusative, provided the same subject remains. Capt., ls. 256 and 365.

965. *Numeratum* agrees with *nummum*.

967. *Mirum quin*. See l. 495. It is usually ironical, and is, of course, the negative of the thought. Here, It would be strange indeed if, etc.

971. *Quidem*. Restrictive. At any rate, so far as the gold is concerned.

972. *Nugari nugatori*. Compare l. 958. You are trying to cheat a cheat.

974. *In eapso occasiuncula*. You took me in the very nick of time.

975. *Postquam post*. See l. 417.

981. *Age siquid agis*. The formula for the summons to hasten. Come, be quick, i. e., and give me the gold.

982. *Scriptum*. Yes, on paper, not in money.

983. Charmides gets angry at his failure to equal the sycophant in strategy.

985. *Illum quem*. Attraction. See l. 137.

987. *Ain tu tandem?* Do you really mean so?

989. The allusion here, according to Brix, is to the too late arrival of a performer in a play, for which the offender was punishable. By *meo*, in the following line, he assumes to be stage manager. Others think allusion is made to the law for arresting those who kept too late hours.

994. *Interdum*. Like Rud., l. 580; Capt., l. 694, where *inter* has the same force as in *interest*.

996. *Male* belongs to both imperatives.

997. *Qui*. See l. 923.

1002. *Concenturiant*. Literally to assemble by centuries. Here it means to increase a hundred-fold.

1003. *Mille*. Acc. Spec. What he will do with that thousand pieces of gold.

1005. *Nisi qui = nisi quis*. This and the preceding line express a shrewd conjecture of Charmides that the sycophant is somebody's agent.

1011. *Cottabi*. The Greeks were accustomed to dash the dregs of their cups upon the pavement, and the sound thus produced was called *cottabus*. This sound is here compared to the smack of a whip.

1013. *Satin*. See l. 925. *Thermipolium*. A common restaurant where warm drinks were served.

1014. *Gutturum*. This word is with Plautus only masculine.

1015. *Recurre petere*. After the verb of motion Plautus uses both the supine in *um* and the infinitive; the former more generally. *Re recenti*. While the thing is fresh—before it is too late.

1016. The sense is, that only a drunken man could so stagger and reel about.

1021. Comic names of roguish slaves; of Greek derivation.

1025. *Epithecā* = an addition.

1026. *Vorsoriam*. A cord to turn the sail of a ship. *Cape vorsoriam* = tack ship.

1027. *Domi*. See l. 841.

1030. *Basilica*. Like a king, and not like a slave.

1031. *Scias*. Subj. of exhortation.

1032. *Mores*. The spirit of the times—public morals.

1035. *Pro*. Here, as a reward for; in l. 1050, instead of. *Morem improbum*, as also *nequam quidem*, below, are accusatives of exclamation.

1039. The laws were engraved on tablets of brass or wood, and exposed in public places that they might be known; but Stasimus applies it here to the punishment of criminals.

1045. *Malam rem dari* is a euphemism for the punishment of slaves.

1046. Indignant exclamation. For inf., see II., § 553, 3; A. and S., § 270, Rem. 2, a.

1049. *Qui nil meriti (sunt)*, i. e., *qui recte fidem servant*.

1054. The question is indirect, and depends upon the unexpressed thought; as, Do you ask how? etc.

1059. *Te volo*. See l. 516.

1061. *Emerere*. That is to say, you can only command your slave.

1063. *Es obnoxius*. Unless you are under some obligations to him, and are constrained to spare him.

1067. *Quod bonist* explains *illam alteram*.

1083. *Rem* = *bona*.

1092. *Res quom*, etc. Stasimus's question had in view the recovery of his master from his fainting-fit. Charmides says, When my property was at its last gasp it ought to have been sprinkled with water, i. e., to bring it to.

1093. Callicles, while engaged in unearthing the treasure, hears a noise in the street, recognizes the voice of Charmides, and, dropping all, rushes into the street.

1098. A large part of the scene before this verse has been lost, wherein Charmides explains his conduct, and sets himself right in the estimation of Callicles. The verse is probably the answer to some such question as *Quid igitur? jamne fidem credis me et probum?*

1099. *Ornatus*. What does this queer dress of yours mean? Perhaps he has some instrument of digging in his hand.

1103. *Piraeum*. This is the only direct hint that Athens is the place of the play.

1110. This speech is probably ironical. The omission between the

1112th and 1113th lines is variously supplied by commentators, but the sense is tolerably complete as it is.

1115. **Hic homo.** Lusiteles speaks of himself in the third person. He has just heard of the arrival of Charmides.

1117. **Quae cupio** is the subject, and **commoda** the predicate.

1118. This line is an emendation of Ritschl. What I attempt to do comes under my hand, follows close to my heels.

1123. **Fundus.** A technical expression for a state enactment. Official authority.

1127. **Absque.** See l. 832.

1130. **Prosum**, i. e., *prosum*.

1136. **Maneam.** Hortatory subj. **Commodum.** See l. 400. After this line there is a large omission, in which Callicles probably narrates the particulars of the betrothal between Lusiteles and the daughter of Charmides, and the obstacles in the way. Then his adventure with the sycophant again occurs to him. **Vah** indicates that something forgotten occurs to him.

1145. **Qui.** See l. 464.

1148. **Benevolens.** See l. 46.

1153. **Non**, standing at the beginning of a sentence, denies in a more forcible manner the whole, and is almost equivalent to *non est ut apparere possit*. See also lines 133, 976, 1027, 1046.

1154. **Tunica propior palliost.** A well-known proverb, signifying that some friends are nearer than others.

1156. **Nevis** for *non vis*. Somewhat common in Plautus. See l. 361.

1158. **Dotis** is governed by *mille auri Philippum*. Really a shorter expression for *mille nummorum, quae pecunia dotis sit*.

1161. **Orare** in the more ancient times was equal to *dicere*.

1163. **Adfines.** He includes Callicles, who, in the contemplated double marriage, would be the father-in-law of his new brother-in-law Lesbonicus.

1169. **Cassare** for *quassare*, as *cocus* for *coquus*, *anticus* for *antiquus*.

1171. **Leviorem.** Too indifferent to you.

1175. **Subitum.** Pressing, important.

1177. **Salvae**, i. e., *res sunt tuae*. Others write *salve*.

1185. **Una**, i. e., *miseria*. It is generally considered by commentators that this is a bona fide estimate of women by the ancients. Thornton regards it only as a playful joke.

1189. The cantor appears to have been the last actor on the stage, whoever he happened to be. **Tu** = Lesbonicus.

# RUDENS.

## ARGUMENTUM.

The title of this play seems far fetched. It is thought to refer to the rope by which the fisherman's net was dragged to the shore. This net contains the wallet or valise whose contents contribute so essentially to the dénouement. *Rudens* properly means a rope or cable. It is referred by the ancients to the creaking noise made by the ropes of the ship's rigging. The reference to a ship is as clear as to a net, and the wreck of the girl-merchant's vessel is a prominent event in the play. It may be termed *The Shipwreck* or *The Cable* with about equal propriety. M. Dacier has called it "*The Happy Shipwreck*."

The *Rudens* is esteemed among the best, if not the very best, of the comedies of Plautus. Echard says it is "in several respects a better play than any other of Plautus's, or any of Terence's." It doubtless has its peculiar excellences. It is well conceived and ingenious in its plot. Up to the time that Palaestra and Ampeliscia take refuge in the Temple of Venus the scenes are lively and full of interest. After this there is undue protraction of the scenes, many "quibbling witticisms," and the low talk of slaves and fishermen. Great interest, however, attends the speculations of Gripus and the unraveling of the plot by the opening of the wallet.

The play is also remarkable for its scenic attractions. They are thus described: "At the farther end of the stage is a prospect of the sea, intersected by many rocks and cliffs, which project considerably forward upon the stage. On one side of the stage is represented the city of Cyrene in the distance. On the other is the Temple of Venus, with a sort of court before it surrounded by a wall breast high, and in the middle of the court is an altar. Adjoining to the temple, on the same side, is Daemones's house, and some scattered cottages in the distance." The scene of the play is near Cyrene.

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## PROLOGUS.

Arcturus is introduced in the Prologue because none but a god would be supposed to know the particulars of coming events. It would have added to the interest of the play had he chosen to conceal some of the details which he has revealed. The chief points in the plot should have come out in the course of the representation rather than in a direct statement of them at the beginning.

2. *Civis* = fellow-citizen. *Ejus* = Jovis.

3. **Candida.** Bothe prefers *candida*.
4. **Tempore suo.** The date of Arcturus's rising was eleven days before the autumnal vernal equinox. Here, however, the expression may only mean "at the appropriate time."
5. **Arcturost.** So called from the Greek, *παρὰ τὴν τοῦ ἄρκτου οὐρανῶν*, because of its proximity to the tail of Ursa Major. The ancients also called it *ἀρκτοφύλακα*. For the construction, see H., § 387, 1; A. and S., § 204, Rem. 8. **Hic** is explained by l. 7.
8. **Ad terram accidunt.** It was a common opinion that the gods staid in heaven by day and walked the earth by night, to mark the actions of men and inspire a wholesome fear in those who were not governed by a good conscience.
10. **Alium alia.** See H., § 459, 1; A. and S., § 207, Rem. 32 (a).
12. **Ut quemque.** How each one uses his wealth. So the Delphin. Bothe reads *adjuvent*, with the meaning, In what way these things are of service in the acquisition of wealth. Thornton translates, "That so each man may find reward according to his virtues."
13. **Litis**, i. e., lites.
14. **In jure abjurant pecuniam.** Who swear falsely before the prætor as to their debts.
20. **Litem auferunt**=*causam obtinent*. The sense is, that Jupiter causes a greater loss to those who unjustly gain their suit than they gain by winning it.
21. **Tabulis.** The idea that a record of human actions is kept by the Deity is brought out in this line, as also in the fifteenth above. It is not an uncommon one in the ancient writers. Whence comes this opinion? The remarkable excellence of the religious sentiments in the first part of the prologue, and their similarity to many passages of the Bible, are worthy of note. In regard to this one, cf. Psa. lvi., 7, 8.
22. **Atque** is disjunctive; =yet.
23. **Jovem**=*Jouem* is a monosyllable in scanning.—Bothe.
25. **Supplici**=supplicationis.
30. **Factum**, i. e., that you have retained these virtues.
32. Diphilus was a Greek comic poet, born B.C. 306. It is probable that Plautus borrowed his idea of the play from him.
33. Cyrene was a Grecian city of Libya, so called from its celebrated fountain, Cyre. It had an extensive commerce, and was also the dépôt of a large agricultural district. It is celebrated as the birthplace of the philosophers Aristippus and Carneades, and the poet Callimachus.
39. **Huic.** For the dative, see H., § 398, 5; A. and S., § 211, Rem. 5 (1).
41. **Leno.** The business of this man was to buy young female slaves, educate them, and then sell them for prostitution. This vile

business answered to the trade in Georgian and Circassian slaves in more modern times. The trade was not prohibited by Roman law, but the edict of the prætor attached infamy (*infamia*) to it.

43. **Eludo fidicino.** From her music-school. There were public music-schools in Greece for the education of young men, and separate ones for the young women. The colonial cities had the same institutions and customs as the mother country. The dramatic choruses would require that many should be trained in the art. See Smith's Dict. Gr. and Rom. Antiq.

45. **Destinat** = *emit*.

47. **Se aequomst.** *Aequus* has the meaning of *dignus*, and is followed here by the same case.

49. **Ei**, i. e., *lenoni*.

53. **Suadere.** Note the difference between this word and *persuadere*, l. 57. To advise—to prevail upon.

69. **Increpui hibernum.** I raised a wintry tempest.

70. **Arcturus.** So Horace, Odes, iii., 1, 27: *Sævus Arcturi cadentis impetus*. The time of its setting was IV. Kal. Nov., and was usually accompanied with storms.

74. **Virgo** = *Palaestra*; *ancillula* = *Ampelisca*, who was her fellow-slave.

82. It is thought that this play was written during the Second Punic War. To wish the defeat of the Carthaginians would therefore secure the good-will of the spectators.

86. **Alcumena Euripidi.** The allusion is to a tragedy of Euripides, in which Jupiter causes a dreadful storm to arise at the birth of Hercules. The idea here is that this is not an ordinary storm, but such as occurred when Hercules was born. *Euripidi* is the archaic form for *Euripidis*.

88. **Industriores fecit.** *Aedes* is understood. It has made our house lighter by tearing off the tiles.

89. **Vos.** These were three friends whom he had brought with him from the city to assist him in arresting the procurer and to act as witnesses. On the stage they are all mutes.

96. **Mantat.** Bothe, the Delphin, and Bibliotheca Class. Lat. read *mactat*. **Concinnem** = *conficiam*. Scepharnio seems to have been at work upon mortar with which to repair the house.

103. **Pater.** This term is the language of veneration for old people in all ages. It was the common mode of salutation among the ancients from the young to their seniors.

107. **Virile secus.** For *virilem sexum*. "*Secus pro sexus neutri generis, et unius casus*."—*Varro*. **Dabunt.** The future expresses a wish.

113. **Quem**—*praetereat oratio*. Whose speech does not outstrip

his good sense, or who does not presume to interrupt the conversation. Other editors except Fleckeisen, who follows Schneider, omit *hau*. Compare Homer's *σ' ἔπος ἔκφυγεν*.

121. *Dabitur—negotio*. As if he had said, I am at your service both to hear and to help you.

123. *Qui*. Ablative.

135. *Aulam extarem*. "*Ollam in qua exta coquantur*."—*Festus*. *Extar* merely explains *olla*.

139. *Mea causa*. So far as I am concerned.

143. *Ad modum*. Exactly so.

150. *Propter viam*. Sceparnio's jest is obscure and ill timed. It was the custom of the ancients to sacrifice to Hercules before setting out on a journey, and burn all they did not eat. This sacrifice was called *propter viam*. Sceparnio seems to say that in the loss of their vessel they had made this sacrifice to Hercules, i. e., lost all their goods, and had eaten the preliminary *prandium*—lunch—preparatory to the full meal—*cena*—of disaster. He implies that their shipwreck was a bath after supper. Only spendthrifts and those of abandoned character used to bathe after supper. The shipwreck occurred during the night.

157. *Sequimini*. Said to his companions.

158. *Sit*. The present tense indicates a hope that it may be so. *Sacerrimus*=*omnibus modis exsecrandus*.

162. *Mulierculas*. The diminutive seems to express pity. I see two unfortunate women. This whole passage is full of energy, and in good keeping with the events transpiring before his eyes.

181. *De illarum*, i. e., *coena*.

187. *Hoc ornatu ornatam*=in this wretched plight. Irony.

189. *Memorabo—natam*. Was I born, etc. For other instances of such circumlocutions, see Capt., l. 268, 532, 541; Trin., l. 2, 276. *Partem*=*praemium*.

190. *Potiri*=*perferre*. Observe the alliteration here and in l. 192. Whence comes the universal notion, illustrated in this passage, that human suffering is a punishment inflicted by Deity for evil done?

195. *Innoxii*. Dative of the possessor.

200. *Quae*. Ampelisca.

205. Thus here the sole partaker of those solitudes. *Conpotita* takes the ablative instead of the genitive.

207. *Oppido*, adv.; =indeed.

220. *Secludam* is more euphonic than *excludam*. *Se* has here the same force as *ex*.

221. *Exanimales*=destructive; deadly.

227. *Solae*. Bothe, the Delphin, and the Bib. Class. Lat. omit *solae* after *terrae*. Meursius reads *sola terrae sola*.

228. *Viva* agrees with the subject of *desistam*. If she is alive, I

will not cease, so long as I live, till I find her alive. Some editors omit *viva*.

238. **Die ubi's.** They were so separated by the intervening cliffs as to be invisible to each other, though visible to the spectators.

247. **Laborum.** H., § 409, 4; A. and S., § 220, 1.

248. **Occupas praeloqui**, i. e., *praevenire*. You anticipate me in saying just what I would say.

249. **Amabo.** For the use of the word, see Andrews's *Lex.*, under the word, 5. It may be rendered *pray*.

251. **Sicine**, colloquial adverb; = *thus* or *so*.

256. **Quisquis dene.** A common mode of address where there was uncertainty about the name of the god. See Virgil, *Æn.*, iv., 577.

258. **Preces. Paces.**—*Lamb.* *Preces ex.* = desire prayers, i. e., *pray*. *Paces ex.* = desire favors. Observe the intensive force of the verb.

261. **Execuntur** = *experiuntur*.

264. **Dicam.** See l. 189.

267. **Longe hinc.** She probably refers to Athens, her childhood's home.

268. **Equo ligneo** = *navi*.

270. **Candidatas.** It was customary to approach the gods arrayed in white garments. **Hostiatas.** With offerings.

275. **Nesciis = ignotis.** *Nescia spe* = without hope. Ablative of characteristic.

283. **Cibo.** H., § 416; A. and S., § 252.

294. **Quaestu et cultu.** Old datives.

295. **Pabulatum** = forage. A word more appropriate to the soldier than the fisherman. H., § 569; A. and S., § 276.

304. **Cenati sumus.** The emendation of Reizii for *incoenati*. Bothe also adopts it. We have had our supper.

309. **Percenter.** H., § 501; A. and S., § 264, 6. **Eccos.** See Andrews's *Lex.*, under the word. **Astare.** A. and S., § 272, Rem. 5.

310. **Conchitae atque hamiotae.** These are words coined for the occasion, alluding to the fisherman's profession.

311. **Ut peritis.** Humorously, instead of *ut valetis*, the common form of salutation. How near dead are you?

315. **Duceret.** The subjunctive, because it depends upon a doubtful question. H., § 501; A. and S., § 264, 6.

317. **Statutum.** *Magnae staturae.* Seven feet was so considered according to Varro and others.

325. **Exulatum.** See H., § 569, 2; A. and S., § 276, Rem. 2.

331. **Intelligo.** Ampeliscia responds to the priestess, who from behind the scenes commands her to go to the house of Daemones for water.

337. **Astatism.** By the barbarian nations youth was considered a

good age, and old age evil. See also Eccl., xii., 1. Ampeliscia virtually says here, "I spend my youth in wretchedness." **Ominaro melius.** *Dic meliora.*—Delphin. Don't be disheartened.

338. **Verum**=*veritatem*.

341. **Non est meum**, i. e., *vera praedicare*.

345. The idea is, it is very likely such an invitation was given. It is in keeping with a pimp's character to deceive both gods and men.

359. **Ne—nullus.** A double negation; after the Greek. See Z., § 754, Note, last part. But Bothe, Delphin, et al., read *nec—ullus*.

360. **Jecisti bolum.** The words have a double sense. They mean to cast a net or to throw the dice. So **perdere** means to cause to perish, or to ruin in the language of gambling.

363. **Anancaeo.** From *ἀναγκαῖον*. Some refer this to that draught from the River Lethe which was necessary for all mortals to drink. Others say that it was a cup given at the close of the feast, which was very large, and must be drained without losing a drop. So Trachalio virtually says that Neptune had invited the fellow to a feast, and had killed him with the cup of Necessity.

365. **Faxo.** This word may be rendered here *at once*. It is the old future perf. ind.

374. **Aedilis.** It was the duty of the ædile to inspect the market, and to cast away all bad merchandise or stale provisions. They also sealed just measures and broke what were false.

375. **Tuo**, i. e., *capiti*. To you rather.

377. **Capillum.** Conjurors usually wore their hair long.

378. **Cavistin ergo.** Fine care you and your master took, etc.

381. **Ut multi.** Supply *faciunt*. Ampeliscia says that the love and care of Plesidippus correspond.

382. **Quor**=*cur*.

384. **Tam** for *tamen*.

387. **Sedentem.** See H., § 551, 1, 4; A. and S., § 274, 3, c. It was a common position for those who prayed to the gods. **Obprimes.** *Te videbit inexpectatum*.

388. **Animi.** H., § 409, 2; A. and S., § 220, 1.

389. **Ei.** See Arn. Lat. Pros., 385.

390. **Potesset.** H., § 501; A. and S., § 264, 6. **Qui**=by means of which.

394. **Postulare**, i. e., *eniti ut serviat*. See H., § 553, III.; A. and S., § 270, Rem. 2 (a).

396. **Ibidem**=*in vidulo*.

402. **Ergo animus**, etc. Compare Hor., Car., i., 24, 20; Ovid, Met., viii.; Capt., l. 196.

405. **Verbis suis.** Her own words, i. e., in her name.

419. **Adfectam.** This passage gives much trouble to editors and commentators. Bothe gives *adfecta* and *tam mane*. The Bipontine

editor, *affectus* and *juvem*. Bib. Class. Lat. reads *affectes* and *inamem*, and *nox* for *mox*. Ampelisca was about to say, "I come to you to ask for water." Sceparnio interrupts her, giving an obscene interpretation to her words. *Adfectum* means *just as you are*, i. e., perhaps, *in your wet garments*.

421. *Eccigia* = *effigies*.

423. *Subvolturium*. By way of compliment, Sceparnio compares Ampelisca to a vulture, probably referring to her brown complexion, and then, correcting himself, compares her to the eagle, the queen of birds.

425. *Pollucta*. In sacrificing to Hercules, the part burnt upon the altar was called *porrectum*; the rest, which was given to the people for feasting, was called *pollucta*. Ampelisca intimates here that she is too good for the love of a mere rustic. Sceparnio retorts in l. 435, *ego basilicus*.

430. *Aias*. H., § 488; A. and S., § 260, Rem. 6.

431. *Ornatus*. She probably points to her pitcher. "To a man of common sense, my appearance shows what I want." In the following line the same word is probably used in a general sense, or perhaps he alludes to his words or behavior.

438. *Gravare* = *aegre dare*.

453. *Plus mali illut*. Bothe and others read *illud mali plus*. It is like our "that much." *Ratae*. Sup. *sumus*.

456. *Scelus* = *scelestus*.

461. *Praefiscine*. Unquestionably I am sufficiently foolish in falling in love to-day for the first time. Not so much, says Echard, for the pleasure of the amour as the ease of drawing water with half the pains. Compare Shakspeare's *Tempest*, Act. III.

464. *Honeste* = *comiter*.

478. *Literatast*, i. e., *literis inscripta*. Or perhaps it was embossed with the image of Venus.

488. *Ad hoc exemplum—ornatum*. In such a plight as you see me in, i. e., with garments dripping with sea-water and property all lost.

489. *Libertas*. The fable here referred to is not well known. Perhaps it alludes to some story familiar to the common people, but not committed to writing.

495. *Perbiteres*. Antique. Literally, *to go over*; like our "*gone up*." It is equivalent to *perires*.

502. *Tibi*. II., § 392, 1; A. and S., § 222, Rem. 8.

504. *Plus boni*. He alludes to his expected gains by means of Ampelisca and Palaestra.

511. *Pulmoneum vomitum* = *pulmones*.

517. *Ex insulso salsum*. Salt instead of fresh; i. e., witty instead of stupid. Mark the paronomasia: salted from unsalted—mendacity by mendacity.

519. **Eas.** Go yourself. I did that nearly enough *when I embarked with you*. The passage has puzzled the commentators. The joke is claimed to be in the use of *eas* in a double sense. The ancients always retorted an imprecation. Charmides does this, and then plays upon the word. The difficulty of the passage has led to several different readings. Bothe gives *Datas, quas tecum*, r. a. c.

522. **Qui siez.** Sup. *miser*. For the mode, see H., § 501, III.; A. and S., 264, 9.

523. **Scirpe.** He envies the bulrush, which can not be soaked with water as he is.

525. **Ad velitationem.** Like a light-armed skirmisher. He jestingly says his words flash, because his limbs shiver and his teeth chatter with cold.

529. **Thermopolium.** See Trin., l. 1013. The Greek and Italian thermopolia were places for drinking hot waters, sometimes mingled with wine and honey; like the *café* of modern Europe.

533. **Anatinam fortunam.** See H., § 419, 4, 1; A. and S., § 245, Rem.

535. **Manduco.** "The *manduchus* was a grotesque kind of masked figure, with an enormous mouth set full of teeth, introduced in early times into the Atellane plays and on rustic theatres."—*Rich's Comp.*

541. **Illi**, adverb; =in Sicily.

548. **Sacciperio.** This was a *marsupium* of larger size.

555. **Quo ab.** This is the reading of the Codex Ambros. Others read *a quo*. *Ab* follows its case very rarely.

560. **Amplexae.** Thus indicating great zeal in worship, or great danger from which they sought protection or deliverance.

563. Labrax overhears the soliloquy of Sceparnio, and catches at the hope it suggests.

571. **Condormiscam.** For the mode, see H., § 500; A. and S., § 264, 5, Rem. 2.

576. **Tegillum.** A countryman's frock of coarse material.

579. **Elavi.** This word means either *to bathe* or *to be ruined*; the latter arising from the well-known prodigality and luxury of those who frequented the baths. It has the latter meaning here. Charmides accuses Sceparnio of driving a sharp bargain.

580. **Elnas**, etc. I care not a straw whether you ruin yourself in bathing or anointing. **Ciccum** is properly the cellular portion of the pomegranate.

583. **Barbarum.** He pretends to fear that he is a runaway slave from some foreign nation, and that a lawsuit will come of harboring him. Such cases were common.

584. **Venalis illic ductitavit.** The sense is, "This fellow must be a slave-dealer."

588. **Vinis Graecis.** The Greeks mixed sea-water with their wines

for exportation. The Chian was an exception. Hence Horace says (Sat., ii., 8, 15), *Chium maris expers*.

590. *Invitare*, i. e., to ply us with this wine.

592. *Convivam*. Labrax, who at Neptune's feast had also drank heavily of sea-water.

602. *Rogare*. H., § 553, 1; A. and S., § 271, Note 3.

603. *Ad hoc exemplum=in hunc modum*.

605. *Popularibus*. Daemones was an Athenian exile; Procne and Philomela were Athenians.

611. *Dicam*. For circumlocution, see l. 189.

621. *Victo vivere=vivere*.

624. *Suppetias*. Supply *illis*. According to ancient custom, neither slaves nor freemen could be forced away from the shrine where they had taken refuge.

630. *Sirpe*. This was a balsam-bearing plant, of which the juice or sap was called *laserpicium*. It was used for food and medicine. *Magadarim*, l. 633, was the root or seed of this plant.

634. *Pigeat*. A verb is understood; as *ploro*.

646. *Sacerdotem*. The ancients held their priests in the same honor as the gods themselves.

647. *Is*, i. e., *iis*.

650. *Parvi*. H., § 402, III., 1; A. and S., § 214, Rem. 2.

654. *Donabilem=donandum*.

662. *Velim*. Potential sub. *Edentsverint*. H., § 493, 2; A. and S., § 262, Rem. 4.

664. Compare the opening of this scene with Act III., Scene 3, of the Captives.

680. *Me vide*. Rely on me.

686. *Mortis*. This genitive depends on *venit in mentem*. See H., § 406, III., 4; A. and S., § 216, Rem. 3; and § 211, Rem. 8 (5).

689. *Intus hic*. Like our colloquial "inside here." The *hic* is deictic.

692. *Hinc*=from this time.

693. *Contra* is not a preposition.

701. *Minus quod*, etc. As to which you judge we lack in cleanliness of array. It was not right to approach the gods unless with scrupulous neatness and undefiled garments.

704. *Cave tu conchas spernas*. The sense is not very plain. The allusion may be simply to their late shipwreck, which was the cause of their unseemly garb, in which they should not, under other circumstances, have approached the altar. Or the meaning may be, "You sprang from the sea; so have they; therefore do not spurn them away."

706. Daemones enters dragging Labrax, and addressing him.

707. *Vos*. Addressed to the maidens. *Secum*. H., § 469, 2; A. and S., § 276, Rem. 2.

709. **Dis facere**=*sacrificare*. Then the meaning, according to some, is, "Do you, a law-breaker, dare to unite with us in offering sacrifices?" Is not the sense rather, Do you dare to violate the shrine (by dragging away suppliants) where we worship? Bothe connects *legirupionem* with *accedat*.

710. **Cum pretio tuo**=at your peril.

714. **Nive**=or if not rather. See Dict. under *ni*.

717. **Auspiciavi**. Alluding to the idea that the auspices must be consulted for every thing.

718. **Te**=*Daemones*.

721. **Follem pugilatorium**. A leather ball filled with air. The aim in playing was never to allow it to touch the ground.

725. **Foras**. Not from the shrine, but from the altar which was in the court of the temple.

726. **Arido argentost**. Thornton renders "hard money." Others suppose a reference made to the dripping garments of the maidens.

727. **Haec**. Others read *hae*. *Haec*=this course of action.

731. **Vos**=*Lorarii*.

732. **Murteta**. The myrtle was sacred to Venus. Her temple was perhaps trimmed with it at this time.

740. **Mea poplaris**. My countrywoman.

745. **Quojae**. Pred. gen.

747. **Recte**, i. e., *jure*.

752. **Tuae istae sunt?** Does not this abuse (*contumeliae*) more properly belong to you?

753. **Offermentis**. Offerings affixed to the temple walls. So the lashes should be fixed to the back of Labrax.

761. **Volcanum**. Labrax starts for the door of *Daemones*'s house, as if to get fire.

763. **Mergis pugneis**. Fisticuffs up to the elbows. It is difficult to translate *mergis*. For the idea, see Dict. under the word.

767. **Humanam**. Festus says this was a sacrifice made for a dead person; hence the meaning "to burn yourself."

781. **Sic**. Conditional. "*Non attingens puellas*."

787. **Non censeo**=*nolo*.

788. **Recessero**. H., § 473, 1; A. and S., § 259 (5).

800. **Te**=*Labrax*.

803. **Istas**=*puellas*.

806. **Tinnimentumst**. The ears seem to hear a sound when the head is struck.

811. **Invitassitis**=*accipere hospitio*. As those who, when invited to a feast, drink till they do not know how to go home, so the pimp is to have an equal hospitality of cudgeling.

814. **Vicem**. Used adverbially, and regularly followed by the gen-

itive or a personal pronoun. See Z., § 453, Note 1; also Dict. under the word, II., 2.

821. *Ne*, i. e., *nae*.

822. *Herculist*. An allusion to the two servants of Daemones, who stood by his side with clubs after the manner of Hercules. Hercules was called Claviger by the poets.

833. *Caveam*. H., § 501; A. and S., § 264, 6.

845. *Cum pulvisculo*. Even to the last particle of dust.

847. *Profectu's ire*, i. e., *cum profectus es ut ad me venires*.—*Delphin*.

853. *Obtorto collo*. A legal term used when a person was seized by the neck and dragged before the tribunal.

859. *In ius*. To the prætor's court.

861. *Ob mulierem*, i. e., *pro muliere*.

865. *Numquid muto*. He alludes to his previous engagement to meet him at the Temple of Venus.

871. *Ut nanctu's, habe*. Have things as you have found them; that is, bear patiently the consequences of your own actions.

875. *Qualis es*. Your advice is in keeping with your character.

880. *Ad nos*. To our house, i. e., of Daemones.

884. *Semel bibo*. Metaphorically alluding to their common shipwreck. I have had one draught of evil with you; let that suffice.

891. *Addici*. Pleusidippo a prætore.—*Lamb*. A law term, meaning to render judgment.

896. *Nequi*=*ne aliquo modo*.

910. *Salute horiae*. With my fishing-smack safe and sound.

918. *Qui*. Ablative.

919. *Tolerarem*. H., § 525; A. and S., § 265.

922. *Se*. H., § 449, II.; A. and S., § 208, Rem. 37 (6) (b).

927. *Ex populo*. Bothe gives *in populo*=*coram populo*. But the ambition of Gripus seems to have gone farther than mere freedom even to political office, and his *vidulum* became a golden mountain, and equal to the public treasury.

932. *Navem*. It is probable that the Gallic *paradae* are referred to. They were pleasure barges, with awnings, and staterooms furnished with couches and cushions, and were in frequent use on the Garumna. *Stratonicus* was the treasurer of Philip of Macedon, and afterward of Alexander; noted for his great wealth.

935. *Factis*. See A. and S., § 211, Rem. 5, Note.

937. *Cum aceto et sale*. This was the universal condiment for a slave. The whole soliloquy is a most lifelike picture of the effect of sudden good fortune on one in such a condition.

938. *Rudentem*. This word furnishes the original name of the play. Nautical ropes were called *rudentes*, from their creaking, or something of like nature.

941. **Postules.** Zeugma. Do not think I have fish, and ask them of me.

943. **Quam.** Supply *tam* in the first part of the sentence.

945. **Nam.** Separated from *quid* by tmesis.

946. **Qui**=somehow or indeed. Other editions read *quin*.

963. I have long known the man to whom this valise of yours belongs.

966. **Pluris—quanti—tua—mea.** H., § 408, 1, 2, 3; A. and S., § 219, Rem. 1, 5.

973. **Manu adseruntur.** This was a legal term used in the manumission of a slave, who was taken by the hand and declared free. The sense is, There is no formal process by which it becomes mine.

976. **Qui minus—oportet.** Why is it not right, then?

977. **Ne**=nae.

979. **Quom exemplo**=statim quam. **Prolati sient.** For the mode, see H., § 486, 5.

983. **In manu.** What I take in the sea.

989. **Occupabis omnis quaestus.** Engage in every kind of business.

1000. **Puniceum corium**, i. e., red from beating.

1003. **Thales.** An ironical reply to *stultus es*. As if he had said, "Sapientissimus totius Graeciae," which was given to Thales by oracular responses and by general consent.

1005. **Fiat.** Subj. of purpose.

1006. **Elleborosus.** *Id est, insanus sum.*—*Lamb.* So Bib. Class. Lat. and the Delphin. But it is rather just the opposite. Hellebore was a most noted remedy for insanity, and Trachalio says he is full of it. He means, therefore, that he was never more clear-headed. **Cerritus.** Mad people were supposed to have offended Ceres; hence the word. But see And. Freund, under the word.

1012. **Frunisci**=frui.

1013. **Offectam navem**=tack ship for you; metaphorically alluding to his profession.

1014. **Proreta.** Watchman at the prow.

1018. **Reditur** is impersonal.

1030. **Eqquid conditionis audes ferre?** On what condition do you make this offer?

1032. **Refero conditionem.** Make a counter proposition. There is humor also in the paronomasia with *auffer*.

1038. **Praesepis**=praesepes. On my own ground.

1044. **Etsi ignotust, notust.** Although he be a stranger, it is just the same as if he were a friend.

1048. **Daemones** fears that the anger of his wife will drive him to the altar unless the maidens leave his house.

1049. **Vos.** The *lorarii* are addressed, who, before the departure of the pimp to court, had been put in charge of the damsels.

1052. **Hau pudet.** Gripus interrupts where we might expect Dæmones to speak, and assumes that there is no reason why his master should be ashamed to recognize him. The relation is thus disclosed which Gripus had hoped to conceal.

1061. **Rem facesso**=litem moveo. As the accuser, he claims the right to state his case. Gripus plays upon the word, and says, "If you have any shame to you, you will make off with yourself."

1064. **Ut nequiter.** How hard he is to keep silent.

1065. **Illum quem.** H., § 704, III., 4; A. and S., § 323, 3 (ñ).

1070. **Condonebatur cruci.** H., § 501; A. and S., § 264, 7.

1073. **Primarius.** Gronovius makes this word equivalent to *præstantissimus*. But it has no reference to superiority of rank, but only to his right to speak first as the accuser.

1080. **Dicis.** Do you mean?

1082. **Isti.** Others have *istic*. In either case it is adverbial. It may, however, be disposed of as an old dative. See Z., § 132, Note.

1086. **Crepundia.** These were ornaments or amulets which the Greeks and Romans were accustomed to put around the necks of children put out to nurse, by which to recognize them if they were lost or stolen. See Rich's Comp.

1092. **Hic**, i. e., vidulus. I do not say it is certainly his, but such is my opinion.

1098. **Perjuri**, i. e., perjuri.

1100. **Hic**=Dæmones. **Hinc a me sentiat.** Thinks as I do.

1101. **Apud te stat.** Is against you. The editor of the Bib. Class. Lat. can not see any reason for so great a difference between *ab(a)* and *abs*. He thinks both have the same meaning, and interprets as follows: "Utique, fateor, hic iudex a te stat, verum hinc (ex me) veniet testimonium, quod te damnet." **Cibit.** Bothe and all others, except one manuscript, read *ibit*.

1111. **Periit.** See Capt., l. 537.

1114. **Tacitast.** Compare the sentiment of Sophocles, "*γυναιξὶ κόσμον ἢ σιγὴν φέρει*."

1115. **Pro oratione.** Judging from your talk.

1131. **Ut priusquam.** Even before.

1143. **Hoc habet.** Now for it. The expression is said to be borrowed from the gladiators, who cried, on wounding their antagonists, "Hoc habet"—he has it, i. e., is wounded. Bothe puts the words into the mouth of Trachalio.

1145. **Cognoscendum.** Genitive plural by syncope.

1150. **Postules.** For Subj., see H., § 513.

1152. **Ted orat.** He says nothing like you. An indifferent witticism.

1156. **Literatus**, i. e., literis inscriptus. See l. 478.

1158. **Ancipēs**=utrinque secans.

1161. **Loci.** H., § 396, 4 (2); A. and S., § 212, Rem. 4, Note 2 (b).

1165. **Per me.** See Arn. Prose Comp., Pt. I., 470.

1166. **Te=Trachalio.** **Qui=utinam.**

1170. **Sucula.** Probably a miniature windlass or capstan. From the double meaning of the word, it affords opportunity for a coarse pun.

1193. **Satin=nonne apparet.**

1208. **Porci sacres.** That is, porci designed for sacred uses.

1212. **Licet=yes, sir.** There is much humor in this constant answer of Trachalio to every remark of Daemones, and it is greatly increased by Daemones's retorting in the same word.

1213. **Uxorem.** Appositive.

1229. **Sapias: habea.** Subj. of desire.

1236. **Transennae.** Snares, like plaited bird-nets.

1241. **Uti partum.** The earlier construction for *uti parto*.

1242. The sense of this and the following line is somewhat obscure in the text, which has been variously explained by the commentators. As literally as possible, the idea seems to be, "It seems to me that this prize will be *such* a prize that it will go away with greater advantage than it came;" that is, both gods and men will enrich us more for giving it up than keeping it.

1245. **Celem.** H., § 495, 2 (2); Arn. Pr. Comp., Pt. I, 473, footnote.

1247. **Malefici, i.e., maleficii.** Others read *maleficiis*. **Suis.** Their own servants.

1248. **Lusim.** Others have *mihi lusi*, with the idea, "I care nothing about gain; only the pleasure of the game." Daemones is satisfied with the pleasure of having found his daughter, without any farther advantage from the wallet.

1250. **Is plaudier.** That applause was given to them.

1257. **Si—si.** See Capt., l. 114; Trin., l. 183.

1258. **Illuc est=illa causa est.**

1259. **Illic.** Gripus.

1273. **Adsum.** Sum up, then; do not keep always counting. The whole scene well represents a lover's extravagance half crazed with delight. **Censeo** means both to count or reckon, and to believe or think. Trachalio jokes by making the same reply to all his master's questions.

1279. **Dilectum dimisit.** He has lost his reckoning. This meaning is referred to another meaning of *censeo*, which was the term used in rating the property of the citizens in order to assign them to different classes and offices.

1282. **Recuperatores.** In the Roman provinces the governor appointed either a judge or three recuperators to hear civil cases. See Dict. Gr. and Rom. Antiq., art *Judex*.

1288. *Gripus* comes upon the stage carrying a spit. *Labrax* also comes on, and overhears his remarks, but they do not at first see each other.

1291. *Ego qui.* *Anacoluthon.*

1294. *Cubitum.* H., § 378; A. and S., § 236. It was customary to announce lost articles through the public crier, or to post notices in large letters in public places.

1296. *Non feretis.* You don't get that wallet so easily.

1299. *Revocas.* Addressed to his master in the house. *Hoc, i. e., veru.*

1302. *Venenatumst.* The reading also of Bothe. Others read *vere natumst.* But it is more difficult to explain the latter reading. *Gripus* says it must be bewitched to grow old so fast.

1303. *Cum inraso capite.* Those who escaped shipwreck were accustomed to shave their heads in token of their escape.

1306. *Videtur digna forma.* Your appearance is worthy of that calling.

1311. *Quid refert.* The sense is, "What boots it to speak of that now, since it is lost at any rate?" Others have a different reading, and make *Gripus* say *Tamen si*, etc. *Fleckeisen's* text seems most natural.

1314. *Philippeae.* See Trin., lines 152, 959, 965, 1158.

1316. *Respiciunt.* He alludes to *Fortunam respicientem, i. e., felicem et propitiam.* See Capt., l. 834.

1318. *Talentum magnum.* The Attic talent varied in value. There was a greater and a lesser, both of gold and silver. The great talent was equal to sixty minæ, and called Attic to distinguish it from that of Neapolis, Rhegium, and Sicily, which was of less value. *Commodum.* Of just weight; not with cut or worn edges.

1332. *Adroget.* *Gripus* wishes *Venus* to be the third party to the contract now to be made.

1333. *Tange aram.* In prayers and oaths the ancients were accustomed to touch the altar.

1335. *Quod domist.* Pimps were notorious perjurers. Being the personification of perjury himself, he would not need to ask for that.

1347. *Tecum tam*, etc. This is spoken aside. *Gripus* hopes this wish may be realized upon *Labrax* the moment he has taken the oath. Line 1350 is also spoken aside.

1361. *Jovis fuit.* He means, "If *Jupiter* had it I would still claim it."

1374. *Conditumst*=*inventumst.*

1377. *Pontifex.* Those who swore falsely by the gods, and the altars of the gods, were punished by the pontiff. Other forms of perjury were punished by the chief ruler or by the censors. The meaning, on this explanation, would be, "Are you my pontiff, to punish

me for perjury?" Others refer it to the sacramentum, which was a sum of money deposited with the pontifex by those who had a suit before the judge, which money was given to the victor.

1380. **Judicem.** H., § 501; A. and S., § 264, 6.

1381. **Ni**=necne. The subj. of the ind. question: A. and S., § 198, e, near the end.

1382. **Natus.** By the Laetorian law, all under twenty-five years of age were deemed minors, and unable to contract valid pecuniary obligations. Labrax alludes to this law in jest, for he is described in the second scene of the first act as *incanum*.

1383. **Auferre**, sc. vidulum.

1387. **Huc**=ad me.

1391. **Te**=Labrax.

1393. **Mirum**, etc. It would be strange indeed if I did not seek to do you justice at my own loss. **Aps te**=on your part.

1395. **Mancupium.** The reasoning is, Gripus is mine; therefore what you promised to him is due to me.

1399. **Tibi mu.** . . . Some supply with *tibi mutuas*; others, *tuam magis*.

1400. **Aliam praedam.** Gripus claimed the whole. A part was restored to Labrax. Therefore he more earnestly claims the stipulated talent.

1403. **Tibi**=Gripus.

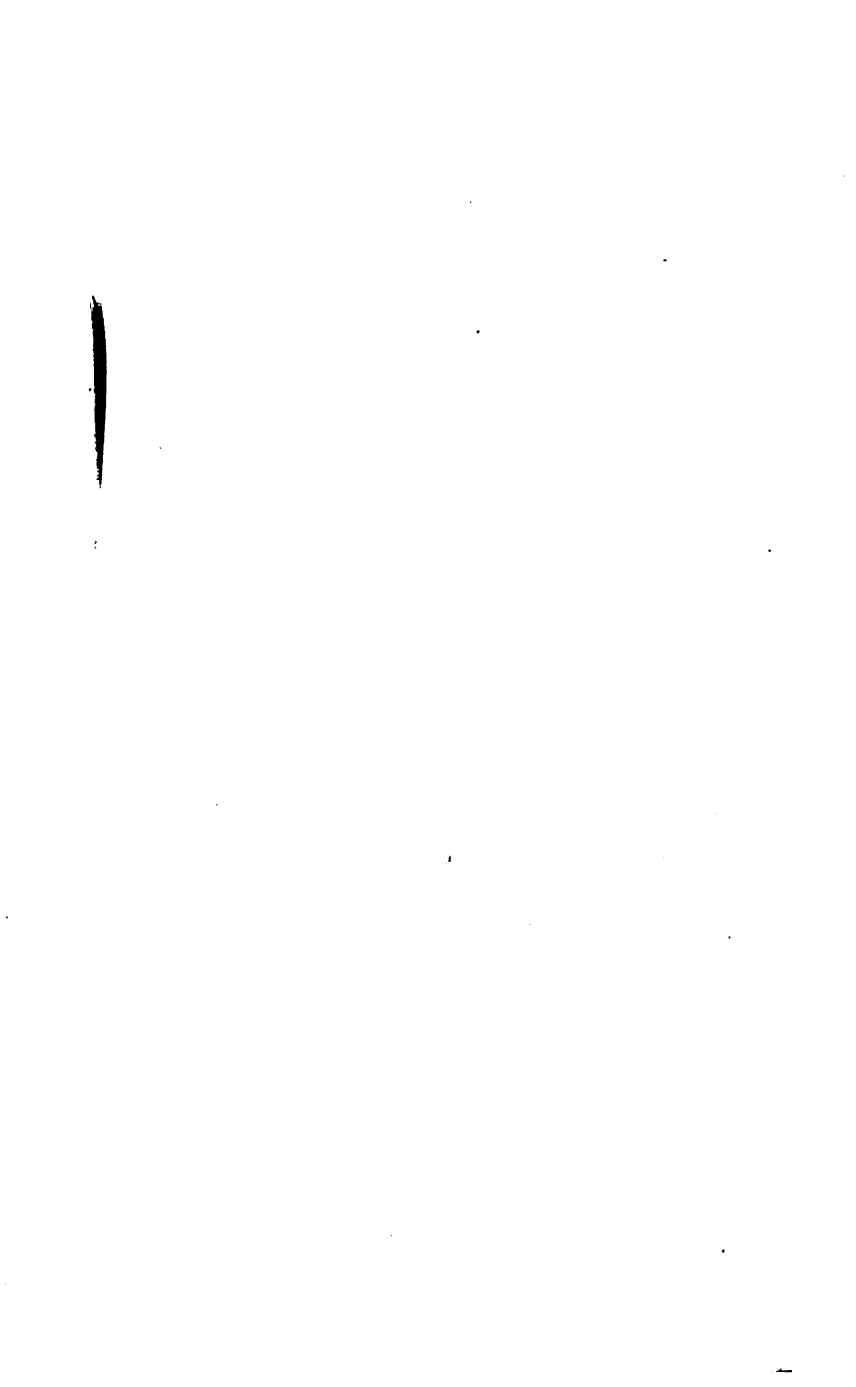
1408. **Dividuom**=dividam.

1415. **Juris jurandi gratiam facias.** This was the formula in releasing any one from the fulfillment of his oath, and also in absolving him from his religious obligation.

1419. **Pollucti.** A sacrificial banquet. He means that, if he had as abundant a supply as was customary at sacrificial feasts, he would invite them.

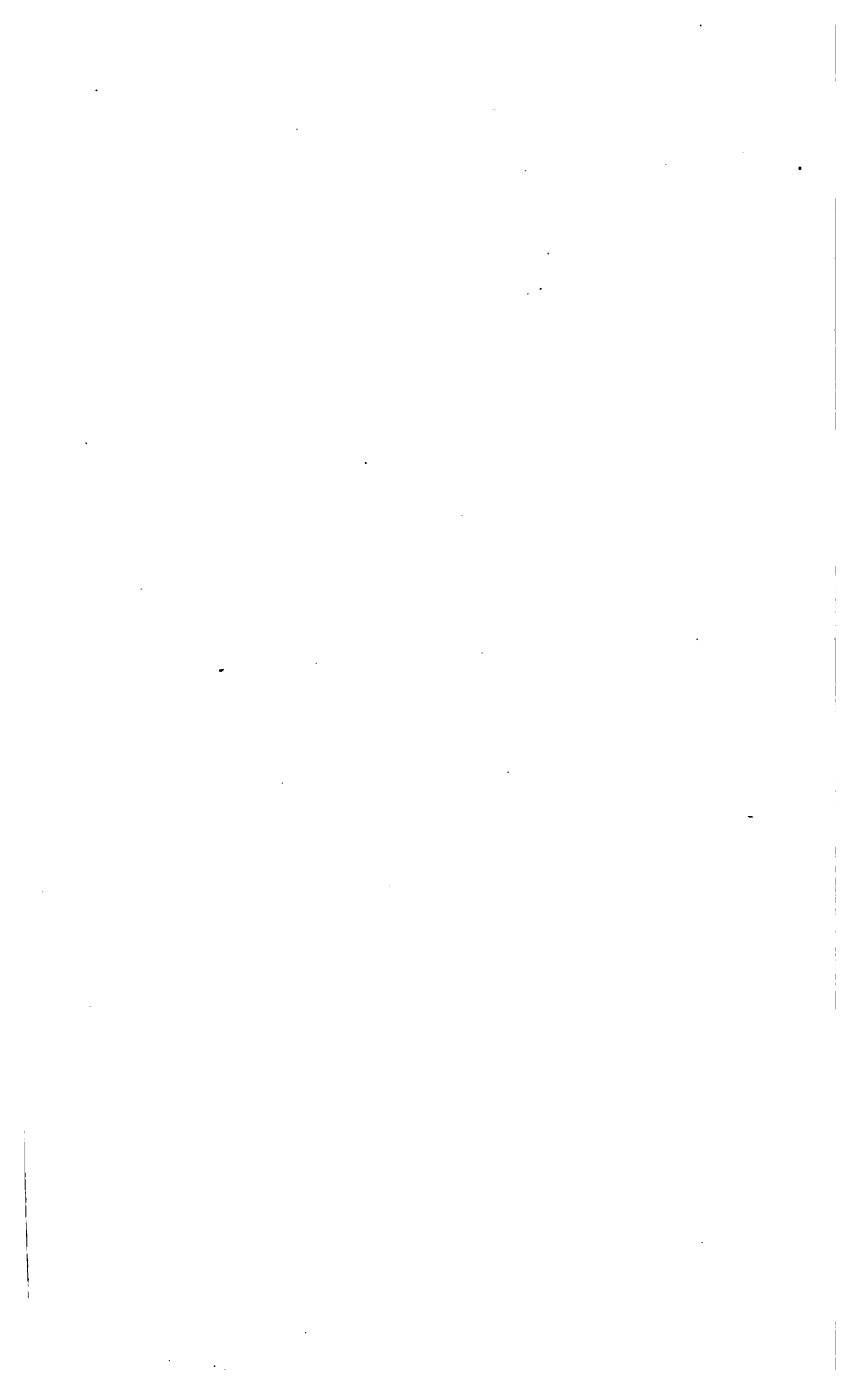
1422. **Comissatum.** For a grand carousal. Supine. **Ad annos sedecim.** After sixteen years. For the force of *ad*, see Z., § 296.

1423. **Ambo**=Labrax and Gripus. **Jam** is omitted in some editions. Bothe retains it.













$\frac{07}{6}$

